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CONTENTS.

| | |
|---|-----|
| I. Article XIV of the Augsburg Confession. The Call to the Ministry | 281 |
| By George Albert Getty, D.D. | |
| II. The Lutheran Convention at Eisenach..... | 300 |
| By Professor J. L. Neve, D.D. | |
| III. The Genuineness of St. John's Gospel..... | 323 |
| By Professor Luther A. Fox. | |
| IV. Immanuel Kant, the Great Modern Philosopher..... | 334 |
| By Junius B. Remensnyder, D.D., LL.D. | |
| V. Our Lord's Divinity | 340 |
| By Professor J. M. Hantz, D.D., LL.D. | |
| VI. Luther and Truth-Telling | 340 |
| By Professor J. A. Faulkner. | |
| VII. The Lutherans of America 1923 | 366 |
| By G. L. Kieffer. | |
| VIII. Current Theological Thought | 374 |
| By Professor J. A. Singmaster, D.D. | |
| IX. Review of Recent Literature | 383 |
| Homiletics—A Manual of the Theory and Practice of Preaching—The American Indians—Some Boys and Girls in America—A Study of American Christianity—The Frontier Spirit in American Christianity—Essays on the Kingdom—The Kingdom of Heaven—Essays—Twelve Merry Fishermen—Sermons—The Suburbs of Christianity—Put Forth By the Moon—The Praise of Him Who Died—Religious Pageantry—A Guide to Religious Pageantry—Week Day Religious School—Special Problems of the Christian Day School—Bible History—Biblical History for School and Home—Studies in the Life of Jesus—The Story of Jesus—Stewardship—The Deeper Meaning of Stewardship—Catechetics—Graded Lessons in Lutheran Catechism and Bible History—Sermons—The Imperial Voice, and Other Sermons and Addresses—The Lord's Prayer—Pamphlets—Reason and Revolution—The Education of the Heart—Home Department Questions on Primary Leaflets—Sermons on the Church Year—The Good Seed—The Social Problem—Bible and Labor—Poetry—Quest and Query—Devotional—Daily Meditations—History—My Church—Biography—Jesus, Lover of Men—The Story of a Great Schoolmaster—Pamphlets—The Divine Tithe—The Sciences in Modern Education—The World Created Good and Happy—Christian Art—Monuments of the Early Church—Old Testament Studies—Introduction to the Old Testament—The Prophetic Books of the Old Testament—Tutankhamen and Egyptology—Old Testament Law for Bible Students—Sermon Sketches on Old Testament Eisenach Texts—In and Around the Book of Daniel—Ezra and Nehemiah—Bible Studies—Bible Studies in the Light of Recent Research. | |

THE LUTHERAN QUARTERLY.

JULY 1924.

ARTICLE I.

ARTICLE XIV OF THE AUGSBURG CONFESSION. THE CALL TO THE MINISTRY.*

BY GEORGE ALBERT GETTY, D.D.

When, about four months ago, I received the invitation to deliver this year's Holman Lecture upon one of the articles of the Augsburg Confession, my first impulse was to decline, for while I was keenly conscious of the honor thus conferred upon me by the institution where I had received my theological training, and appreciated that honor highly, I shrank from the task involved in the preparation of such a lecture, and shrank likewise from taking a place in that long line of illustrious scholars of the Lutheran Church of America who during the last half Century or more have appeared here and lectured in accordance with the terms of the Holman Foundation. However, I felt that I owed something to this Institution, and to the Church at large and, impelled by a sense of duty, am here to-day to perform the task assigned me to the best of my ability.

Before taking up the particular subject which is to engage our attention this afternoon, I trust I may be pardoned if I speak a few words in tribute to him who es-

¹ Lecture on the Holman Foundation, delivered at the Lutheran Theological Seminary, Gettysburg, Pennsylvania, May 6th, 1924.

tablished this lectureship. It was a wise and gracious act on the part of Rev. S. A. Hollman, D.D., to provide for an annual lecture in this Seminary upon one of the doctrinal articles of the Augsburg Confession. It meant that the selected speaker would of necessity engage in an intensive study of the particular article upon which he was to speak, and it meant also that the attention of the student body and of the ministry in general would be directed to that matchless document prepared by Philip Melanchthon, signed by the German Princes and civic representatives and presented to the Emperor Charles V in the presence of his court in the City of Augsburg June 25th, 1530. It is scarcely possible for Lutherans, and especially Lutheran Ministers, to regard this Confession too highly, and Dr. Holman, in establishing this lectureship, has done much to stimulate the study of, and increase the regard for, this generic symbol of our faith. Soon after my own graduation from this Institution, I purchased the first series of The Holman Lectures, issued in book form by the Lutheran Publication Society, and throughout my ministry I have prized the volume highly and used it much. I take it for granted that what has been true in my own case has been true of many other Lutheran Ministers and that the influence of the Holman Lectures has been far reaching in promoting a better understanding and keener appreciation of the historic faith of our beloved Lutheran Church, as that faith was confessed by the heroic Reformers of the Sixteenth Century.

We are living in an age when it is not unusual to hear well-informed men say that we have entirely outgrown the theology of the Sixteenth Century and that it is a waste of time to study the confessional writings of the Reformation period. Such a statement is entirely at variance with my own experience and, I believe, at variance with all the facts in the case. The stream of evangelical truth, flowing from the one clear Fountain Head, Jesus Christ Our Lord, after having been choked and well nigh hidden from sight during the Middle Ages, was again uncovered by Luther and Melanchthon and their

noble co-workers of four hundred years ago, and those living waters are to-day the one thing necessary to quench the thirst and refresh the spirit of the Lutheran Minister and to revivify the languishing life of a dying world. Because they represent a profound study of the Sacred Scriptures, and because they were composed and published in a time of crisis when clear thinking and accurate statement were essential, as well as because they were the utterances of heroic souls who have powerfully influenced all subsequent history, the confessional documents of the Reformation Era must ever be held in veneration by every open-minded student who is seeking the truth. Chief among all these confessional documents is the Augsburg Confession, and to it attaches not only a historic interest as a guide to the proper understanding of the momentous events of the period in which it was written, but a high value also as an abiding exposition of vital and eternal truths of the Word of God. It is not only desirable but, from my own point of view, well-nigh necessary that every theological student and every minister of the Lutheran Church should be familiar with the doctrinal statements of the Augsburg Confession. All honor therefore to Dr. Holman for what he has done in promoting the study of the Augsburg Confession by establishing this lectureship!

The special subject upon which I am to speak to-day is the Fourteenth Article of the Augsburg Confession, which treats of "The Call to the Ministry." The article is brief, but it presents to our thought a large field for our investigation. As given by Dr. Henry Eyster Jacobs in his English edition of the Book of Concord, the article bears the title "Of Ecclesiastical Orders," and it reads, "Concerning Ecclesiastical Orders (Church Government) they teach that no man should publicly in the Church teach, or administer the Sacraments, except he be rightly called, (without a regular call)."

In the consideration of this article perhaps the first thing to be noted is its relation to two of the preceding articles—the fourth and the fifth. Article IV of the

Confession deals with the all-important subject of "Justification by Faith." It reads: "Also they teach that men cannot be justified (obtain forgiveness of sins and righteousness) before God by their own powers, merits, or works: but are justified freely (of grace) for Christ's sake, through faith, when they believe that they are received into favor and their sins are forgiven for Christ's sake, Who by His death has satisfied for our sins. This faith doth God impute for righteousness before Him (Romans 3 & 4)." In this article is clearly stated the Pauline doctrine of Justification by Faith alone without the deeds of the law, which was the pivotal point around which raged the battles of the Reformation. Here too we may find the vital and all-essential truth which is needed for the regeneration of human hearts and human society to-day. Not by deeds of benevolence or gifts of philanthropy are men to be saved and civilization lifted to a higher plane, but by personal living faith in the Lord Jesus Christ as the Son of God and all sufficient Saviour of the World.

Article V tells how this faith is begotten in human hearts. It bears the title "Of the Ministry of the Church" and reads thus: "For the obtaining of this faith, the ministry of teaching the Gospel, and administering the Sacraments was instituted. For by the Word and Sacraments, as by instruments, the Holy Spirit is given; who worketh faith, where and when it pleaseth God, in those that hear the Gospel, to wit, that God, not for our merit's sake, but for Christ's sake, doth justify those who believe that they for Christ's sake are received into favor. They condemn the Anabaptists and others, who imagine that the Holy Spirit is given to men without the outward word, through their own preparations and works." Here the Reformers make clear their conception of the Christian Ministry. To the Church have been committed the means of grace—the Word and the Sacraments. Of these holy mysteries the Church is the divinely appointed custodian. But "the Church is the congregation of the saints." (Article VII). It is com-

posed of many members and "all members have not the same office." (Romans 12:4). All are not qualified to teach. All are not authorized to administer the Sacraments. For the sake of good order certain persons must be designated to perform certain duties in the Church, and for the preaching of the Gospel and the proper administration of the Holy Sacraments the sacred office of the ministry has been established.

For the position thus outlined in Articles IV and V, the Reformers had abundant basis in Sacred Scripture. They were standing where Saint Paul stood when he wrote to the Romans: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe on Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things." (Romans 10:13-15).

It is worth our while, in passing, to note the lofty conception of the Christian Ministry here set forth. The minister is the ambassador of the Gospel of Jesus Christ, he carries in his hand the divinely appointed means of Grace which are alone sufficient to save men from their sins and make them heirs of life eternal. It is no ordinary message which the preacher is commissioned to deliver but the Gospel or good news of salvation through Jesus Christ. To serve the living God in carrying His faith-begetting and life-giving Word to sinful and dying men is the function of the Christian Church, *through its regularly appointed and duly accredited ministry.*

Linking itself up logically with the truths declared in Articles IV and V comes later in the Confession the article which is our special subject to-day—Article XIV which treats of "The Call to the Ministry," or, as the title of the article itself has it, "Of Ecclesiastical Orders"—"Concerning Ecclesiastical Orders (Church Government) they teach, that no man should publicly in the

Church teach, or administer the Sacraments, except he be rightly called (without a regular call)."

Let it be observed that this article differentiates clearly between the private and personal evangelism of the ordinary Christian believer and the public proclamation of the Gospel and administration of the Sacraments *in the Church*. The Lutheran Reformers believed in the Universal Priesthood of all believers. Upon every man who has learned to know the truth as it is in Christ Jesus and who has experienced in his heart the saving grace of God, there devolves the duty of bearing witness to his Lord,—of letting his light so shine that others may see his good works and be led to glorify his Father in Heaven. Far indeed was it from the minds of the Lutheran Reformers, and far indeed would it be from the minds of Lutherans to-day to deny the privilege and obligation of every true believer to bear testimony by word and deed to the efficacy of the Gospel of Christ. Private and personal evangelism, however, is one thing and public preaching is another. In the one case the man speaks for himself, declares his own personal experience and belief, and tells what the Gospel has done for him. In the other he speaks as the official representative of the Church with a note of authority. And *for the sake of good order in the Church*, it is necessary that only those should publicly preach and officiate in the administration of the Sacraments, who are properly qualified and duly authorized to perform such offices. "No man should publicly in the Church teach or administer the Sacraments unless he be regularly called."

That there was a strong reason for the insertion of this article in the Confession is well known to those familiar with the history of those times. The conditions which prevailed and the reasons which actuated the Reformers in the preparation of this article are amply treated by Dr. L. A. Gotwald, the Holman lecturer on this Fourteenth Article forty odd years ago, and needs not extensive discussion here to-day. Let it suffice to say that in the rebound from the autocratic domination of

the Roman Hierarchy, many fanatics arose who went to the opposite extreme, and maintained that *anybody* had the right to teach, and to preach, and to administer the Sacraments, and whose efforts and influence were subversive of all ecclesiastical order and authority. During the past four centuries there have been similar outbursts of this same spirit of individualism, and it cannot be denied that there is such a spirit in the world and in the Church at the present time—a spirit which asserts the supremacy of the individual over and above all order or rule, and which brooks no restraint or interference with its own activities. Such a spirit, however, is the spirit of chaos, of disorder, of anarchy, and against it the Reformers set their faces most firmly. Hence this Fourteenth Article which insists upon a ministry that is "regularly called."

But while the article states the necessity of a proper call it does not attempt to define the nature of that call or to specify the channels through which the call shall come. Insisting that only those are fitted to perform the duties of the ministry who have been regularly called, it leaves us free to speculate upon the nature of the call to the ministry and to define it as best we may. There are two aspects of the call to the ministry which naturally engage the attention, first, of any man who may be contemplating the ministry as a life calling; and secondly of the Church itself as a whole, and of all who believe in good order in the Church. These two aspects may be conveniently designated as the *internal* and the *external*.

The Rev. G. H. Gerberding, D.D., in his fine volume, "The Lutheran Pastor," devotes a chapter to each of these aspects of the call. The internal call he designates as "preparatory" and the external call as "official." Most other writers upon the subject recognize likewise these two distinct elements in the ministerial call—first, the direct imperative call from God to the individual, summoning him to this special form of life-service, and secondly, the ratification and confirmation of this divine call through the Church, leading to ordination and the estab-

lishing of the man in a suitable field of labor. Of these two aspects or elements of the call there should be no doubt as to which is the more important. The call from God is the vitally essential thing for a successful minister: without its authority behind him a man's efforts in the ministerial office are likely to prove barren of results and his experiences result in life-long disappointment. With the consciousness of the call from God the minister will know the path of duty, will have the courage to walk therein, and cannot fail to experience the joy of accomplishing successfully the task which the Lord hath appointed him to do.

I do not believe that those who composed and subscribed originally to the Augsburg Confession had this divine aspect of the ministerial call in mind, and I do not pretend to find in Article XIV any direct reference to the *internal call*. This appears to be taken for granted, and the necessity for the proper certification of the inner call by the *external call* which comes through the Church, appears to be the special point upon which emphasis is laid. Nevertheless in discussing the subject of the call to the ministry, especially before a body of theological students and candidates for that holy office, I cannot refrain from giving expression to some of the profound convictions which have been formed within me during the years that I myself have been privileged to spend in the Christian ministry.

Dr. John Watson, (Ian Maclaren) in his fine book "The Doctrines of Grace," begins his chapter on the Holy Ministry in this wise: "It may be boldly said that there is no office in human society so sacred as that of the Christian Ministry, no man on whom lies so heavy a burden as the minister of Christ. If he is to be worthy of his name, and fulfill the conditions of apostolic days, he must have been called twice by the Spirit of God—once to personal faith, once to public service—and without both calls he ought not to enter on this high duty." (Page 227). I agree heartily with this statement of Dr. Watson. The all-important fact for any man to know when he enters

the ministry is that it is God's will that he should devote himself to this task and that he is entering upon his work in response to a divine call.

It is plainly taught in Sacred Scripture that a man should be called of God for such a work as that of the ministry. In the Epistle to the Hebrews it is said, "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (5:4). Moses did not seek to be the leader and law-giver of the Children of Israel, but on the contrary when Jehovah spoke to him out of the burning bush, interposed objections and sought to escape the responsibilities thrust upon him. Only when his soul was overwhelmed by a sense of his obligation to do the task that God "called" him to do, did he surrender his own will and devote himself whole-heartedly to his difficult undertaking. Saul of Tarsus "kicked against the pricks" as long as he was able to do so. He did not in any wise desire to become a minister of Christ and an apostle of the Cross. His whole pre-arranged plan of life lay in an entirely different direction. Only when the imperial voice of Christ challenged him, did he say, "Lord what wilt Thou have me to do" and surrender himself to the new plan of life which was now suddenly unfolded before the eyes of his soul. "Woe is me if I preach not the Gospel" was his cry from that day on. Dr. Charles Sylvester Horne in "The Romance of Preaching," says, "It has always been true that God's best ministers take up their commission under a sense of compulsion. They cannot easily believe that this awful and sublime call is to them. They are conscious of no capacity in their nature equal to so tremendous a vocation." (Page 61). It may surprise those who have given no heed to this aspect of our subject to note how many of the foremost prophets and preachers of the past have thus had their own wills overmastered, and have been driven to their high and holy task, by a stern sense of their personal responsibility to God.

The earlier dogmaticians of the Church have recognized the importance of the inner call but have not per-

haps laid as great emphasis upon it as it deserves. A few of them, indeed, seem to question the necessity of such a direct and immediate call from God. Thus Hollazius says "An immediate call is not to be expected in the Church to-day." (Quoted from Schmid, "Doctrinal Theology" page 609). Commenting upon the position taken by these earlier Lutheran writers on this subject Dr. Gerberding remarks, "Our Lutheran theologians did not reject or deny the inner call. They were careful properly to define and guard it, they wanted to put it in its proper place and relations as to the outward call. They regarded it as preparatory, as a call to prepare for the ministry, in distinction from the call to enter upon its work." (The Lutheran Pastor," page 44).

Not by supernatural manifestations such as bushes burning but unconsumed, or visions vouchsafed at mid-day, but by the influence of the Holy Spirit working upon the heart, there is formed within the soul a profound conviction that God wants the man to dedicate himself and his life to the work of the Gospel ministry, and so firm and clear is this conviction that there can be no doubt within the mind of the man concerned that he is actually and truly called of God to this office. If we call the roll of the greatest preachers of the ages, from Chrysostom and Athanasius on down to those who have made the pulpit of modern times powerful in the lives of men and of nations, we shall find them all men in whose souls burned the profound conviction that they were personally called of God to their high and holy office.

The motives which lead a man to enter the ministry are of vital consequence. They will determine, not only the character of the man himself, but the kind and quality of the service he will render to the Church and to the world. He who enters this holy calling with proper motives and in response to the divine call will find in his work courage and peace and joy: he who enters from base or unworthy motives is likely to meet with disappointment and the most tragic of failures. There have been those, and possibly there may be some such to-day,

who have looked upon the ministry as an easy manner of spending their lives and earning a livelihood and have selected it because of the fancied advantages which it offers. There have been others who have entered the ministry because of the undue influence that has been brought to bear upon them by pastors, parents or friends, without any sense of obligation to God and also against their own natural inclinations or desires. I have met some of these in the course of the years, and my heart has gone out to them in sympathy. They have found the ministry anything else but a bed of roses, and without the one supreme incentive of the divine call to inspire and uphold them, have fallen short of success and happiness in the highest and noblest of vocations. There are others who enter the ministry with higher motives but still without a sense of the imperative command of God. We hear much in these days about the challenge of world need and there can be little doubt but that the world needs greatly the religion of Jesus Christ. He, however, who would go forth to supply that need, needs himself to be assured that he has God's commission for his task, else will his work prove barren in results and lacking in satisfaction to his own soul. We hear much in these days also about the beauty of service, but he who would serve God and fellow man in the ministry, needs be fully persuaded that it is God's will that he should render this particular form of service. We hear occasionally about the romance and adventure of preaching, and there are such elements which attach to the sacred office and make a powerful appeal to young men, but in entering upon such a supreme adventure a man needs to be assured that he is qualified and called to such an undertaking. There is no vocation in life with such lofty ideals as those that attach to the office of the ministry, but he who would hold up these ideals to his fellow man and seek to translate the ideal into the real, will need behind him the impelling power of a divine command. Over and above every other consideration there must be the sense of the divine call, and of the individual obligation to obey that call, if the

man is to meet successfully the arduous duties and varied experiences which await him in the ministry. The conviction burned into his soul that God wants him in the ministry will alone sustain the man in the midst of adverse circumstances, perplexing situations, opposition, even persecution, and at last crown his ministry with success.

The man who is called of God will have a message to deliver; he will know what that message is, and have the courage to declare it with fidelity at all times and under all conditions. The man who is called of God will not lack for an audience when he speaks God's truth, nor will the message fail to exert a powerful influence upon his auditors. In his lectures on the "Romance of Preaching" delivered at Yale University, Dr. Horne, whom I have already quoted, says, "The preacher who is the messenger of God, is the real master of society; not elected by society to be its master, but elect of God to form its ideals and through them to guide and rule its life." (Page 58). The man who is called of God to do the work of the ministry, will be enabled by God to surmount obstacles, overcome handicaps, and face with courage the difficult situations he is bound to encounter. Dr. Horne reminds us that Saint Paul was of such diminutive stature and such un-prepossessing appearance that Renan the brilliant French skeptic applied to him the characterization—"That dirty little Jew." Yet because he was called of God, Saint Paul delivered a message that challenged the attention of rich and poor, educated and illiterate alike, and has left its impress upon all subsequent history. "Athanasius was apparently a dwarf, shortening by a stoop even the squat figure. His nose was hooked, and he wore a stubby, bristling beard. His hair was apparently straw colored." (Horne). No advantage of fine physique or personal charm attached to this man, and yet because he was called of God, when he spoke vast crowds hung spellbound upon his words and the influence of his message has survived to the present day. It is recorded of both John Knox and of George

Whitfield that some of their most eloquent sermons were delivered while they were suffering from such severe bodily weakness and physical illness that they had to be helped to and from the pulpit. But because they were called of God, they were able to rise above their own weakness and impress multitudes of people with their messages of Divine Truth. The only thing that is sufficient to sustain a man and make him courageous in the face of opposition and threatening peril, is the consciousness of being an ambassador of the Most High, called by God to the performance of his task, responsible to God and God alone, for the manner in which he fulfills his duty, and assured at all times of the divine protection and care. Wycliff, Huss, Savonarola, Luther,—what was it that bore them up and enabled them to face popes, kings, emperors, mobs, opposition, peril, even death, without flinching, save the conviction burned into their very souls that they were called of God to deliver their message, and were responsible to Him and Him alone for the manner in which they fulfilled their tasks!

Dr. Horne in those lectures from which I have already quoted says, "*The one supreme qualification for the ministry is a soul of flame.*" (Page 124). But whence comes the soul of flame? The soul that is truly aflame is a soul that has been touched by the power of the Holy Ghost. The soul that is truly aflame is a soul that has heard the voice of God. Such a soul, and such alone, is really fitted for the arduous tasks and exhausting experiences of the Christian ministry. God give to us more men with souls of flame to fill the pulpits of the Church and to lead a sin-cursed world to the foot of Calvary's Cross!

For the sake of good order in the Church, the *inner call* which is wrought in the consciousness of the individual must be ratified and confirmed by an *external call* which comes to the man through the Church. And if the inner call is indeed the work of the Holy Spirit, it is but reasonable to suppose that the same Holy Spirit will

work in and through the Church and thus certify the divine nature of the summons to service in the ministry.

The Church is a divine institution, established by God for the purpose of evangelizing the world and promoting in the hearts of all true believers the sanctifying processes of divine grace. The Church has stood firm as the centuries have passed, and has increased in strength and in influence, as our Lord and Master Himself prophesied it should. To the care of the Church has been committed the divinely appointed means of grace—the Word and the Sacraments. In and through the Church the Holy Spirit ordinarily works. Through the Church, therefore, must come the external call to the ministry.

In the Church there must be good order. The Fourteenth Article of the Confession is predicated upon this fact. Its title, as already stated is "Of Ecclesiastical Orders," or "Church Government." For the sake of good order there must be a holy ministry, separate and distinct from the general body of the laity. Our article declares that no man shall presume to take upon himself the duties of the ministerial office unless he be regularly called thereto. As we contemplate this article many reasons suggest themselves for the position thus taken.

There have been "false prophets" and "hireling shepherds" in every age of the world. Jesus said "Beware of false prophets who come to you in sheep's clothing but inwardly they are ravening wolves." (Matthew 7:15). Evidently it is the duty of the Church to protect itself and those over whom it watches and cares, from all such teachers of error. Evidently it is the duty of the Church to exercise care that only those shall in the Church publicly teach and preach and administer the holy Sacraments, who are well grounded in the doctrines of our Holy Religion. Around the sacred office of the ministry must be thrown such restrictions and safeguards as will keep out those who are unworthy of belief.

Evidently only those should stand in the pulpits of the Church and administer to men its holy mysteries, who themselves are sincere believers in the Lord Jesus Christ,

whose characters are above reproach, and whose conduct and conversation are in accord with the teachings of Sacred Scripture. Evidently it is the duty of the Church to guard her pulpits against those who do not measure up to such a standard and to protect her people against hypocrisy.

Manifestly also those who stand in the pulpits of a Church and teach with authority should proclaim only the truth as apprehended by the entire body of believers. For a man to stand in a Lutheran pulpit and proclaim doctrines utterly at variance with Lutheran standards of doctrine and practice would be not only subversive of good order, but is calculated to work much harm to the body of Christian believers. It is indeed a sorry spectacle that is presented to the world when within the bounds of a denominational body men who occupy high station presume to denounce the confessional position of the body which has ordained them and called them to preach from its pulpits its conceptions of truth. Because of the weakness of organization, it has been found difficult to protect the Church from those already within the ranks of the ministry and who have deviated from the doctrinal standards of the denomination to which they belong, but one thing is certain: no man should be called or ordained to the Christian ministry unless he have first given assurance of his hearty and unqualified acceptance of the fundamental doctrines of the Church as officially given in that Church's confession of faith.

It is of course conceivable that a man who feels called to the ministry might be entirely sincere, but altogether mistaken. It is not only conceivable, but possible, and indeed an occasional occurrence, that men who are entirely lacking in every qualification that would fit them for the sacred office, nevertheless seek admission to the ministry. It is within the range of possibilities that such men, teaching publicly in the Church, and administering the Holy Sacraments, may bring the Gospel into reproach and do more actual harm than good to the cause of Christ. For these, and other reasons, the practice of

our Church to-day must conform to the practice of the Lutheran Church in the past, and we must insist as did the Reformers of the Sixteenth Century, that "no man shall publicly in the Church teach or administer the Sacraments, except he be rightly called."

Thus far we have had but little difficulty in understanding the position of the Confessors at Augsburg and in aligning ourselves with them. When, however, we undertake to put the theory into practice we are confronted with a number of perplexing questions. Whence originates the external or official call to the ministry? Does it come from a congregation, from a ministerium, or from a Synod? We agree as to the necessity of an official call, and we agree likewise that this call must come from and through the Church, but what part of the Church?

Dr. Jacob A. Clutz in his fine lecture upon Article XIV of the Confession, delivered here in this Seminary, on the Holman Foundation, more than twenty years ago, treated some of the historic aspects of these vexatious questions and called attention to the manner in which the varying answers to them had led to much acrimonious discussion and even to the re-arrangement of some of the synodical lines within the Lutheran Church in America.

Unfortunately there has been a lack of unanimity among our own leading thinkers in the General Synod and more recently in the United Lutheran Church, and as a consequence there has been a lack of uniformity in actual practice. Dr. Edmund J. Wolf, one of the professors in this Institution while I was a student here, was an outspoken advocate of the idea that no man should be ordained to the ministry unless he had been "called" by a congregation. At the first General Conference of Lutherans in America held in Philadelphia in December 1898 "Dr. Wolf maintained that the individual congregation and not the Synod or Ministerium had the exclusive right of calling a man and thereby making him a minister..... He challenged the right of any body of men to

ordain a candidate until he presented a call from some congregation, or, it may be, a Mission Board..... He knew of preachers ordained without a call, and they never received a call. By what right are such men called preachers, ministers? They preach not, they minister not—why do they bear the name?" (Proceedings First General Conference of Lutherans, page 246).

As over against the position taken by Dr. Wolf, we may find a number of arguments concisely and forcefully stated by Dr. L. A. Gotwald in his Holman Lecture to which reference has already been made. Dr. Gotwald states that the theory that the individual congregation has the exclusive right to call a man into the ministry "assumes first of all, that an individual congregation though it consists of but two or three persons, is the Church. On the contrary, the Church is 'the congregation of all believers among whom the Gospel is preached in its purity and the Holy Sacraments are administered according to the Gospel'." (Lectures on the Augsburg Confession, page 496). Dr. Gotwald further declares "this view is based upon extravagant notions of the rights and powers in the case of an individual congregation. Being but a part of the whole, it cannot rightfully do anything which affects the whole, without the consent and co-operation of the whole." (Ibid page 497). Dr. Gotwald further argues against the exclusive right of the congregation to call a man into the ministry, and says that such a theory "assumes that the Church, in the true order of events, precedes the ministry, and creates or calls the ministry into existence only as she herself has need of a minister. But it seems to us clear beyond room for doubt, that precisely the reverse of all this is true. Instead of the Church preceding the ministry, the ministry precedes the Church, and by the preaching of the Word creates and perpetuates the Church." (Ibid page 597). Dr. Gotwald further states that the assumption that the congregation is the source whence comes the official call to the ministry "places the power of deciding upon the qualifications of candidates for the ministry in

the hands of those, in the nature of the case, least able wisely and well to decide upon them; for who will claim that there is in the churches that measure of scriptural intelligence and discriminating knowledge of the ability and fitness demanded in the ministry, which would make it safe or right to submit to popular vote the question of who shall and who shall not constitute the ministry?" (Ibid page 500).

These two great scholars of the Church representing the magnificent generation of preachers who have preceded us, have stated the two extreme and antagonistic views on this subject. Personally I could not subscribe unqualifiedly to either position. Dr. Gotwald has well pointed out the fact that the congregation is in many cases unfitted to judge of the qualifications of a man for the ministry, but on the other hand if no congregation is willing to call a man to the pastorate then to what ministry is he called? In our own practice in the West Pennsylvania Synod, and what is true of the Synod to which I have the honor to belong is I believe true also of many of the other Synods, several requirements must be complied with before a man is admitted to the ministry of the Church. First of all, in all ordinary cases, the man who feels called by the Spirit of God to dedicate himself to the holy ministry must prepare himself at one of our theological seminaries, whose course of study he must complete to the satisfaction of the Seminary Faculty. Secondly, the candidate for the ministry must present himself before an examining committee of the Synod, and present to this committee satisfactory evidence as to his character, his intellectual qualifications and above all else his motives in seeking to enter the ministerial office. Thirdly, after hearing the report of the examining committee, the Ministerium either accepts the young man and recommends him to the Synod for ordination, or for want of satisfactory evidence of his fitness, rejects his application for admission into the sacred office. Fourth, even after the endorsement of the candidate by the Ministerium, it would still be possible

for the Synod to withhold ordination, for in our scheme of government the final word of authority in such matters must be spoken by the Synod as representative of the entire church on its territory. Fifth, in no case, so far as I am aware, will our Ministerium recommend or our Synod ordain unless the candidate has received a call in regular form from some congregation of Christian believers, or from some board or institution of the Church, for definite service of a ministerial character. In following out this course of procedure it would appear that every safe-guard necessary for the proper protection of the Church and for the securing of a properly qualified ministry, has been provided, and further that in pursuing such a policy we are fulfilling all that is required of us in Article XIV of the Augsburg Confession, which declares that "no man shall publicly in the Church teach or administer the Sacraments unless he be regularly called."

In closing my remarks to-day I want to congratulate the young men of this Institution upon their present status and future prospects. I sincerely hope that every one of them is here at this Seminary because he has heard the call of God summoning him to dedicate himself to the highest and holiest calling possible to any man. If this be the case, there can be no doubt but that the call which has been sounded unto them by the Spirit of the living God will be ratified and confirmed by the external call which will come to them through the Church. Entering upon the ministry in response to such a summons, a man cannot fail to find in that sacred office opportunities for magnificent service and experiences that will thrill his heart with joy. May there be for each one of you a ministry rich in fruitage, crowned with the blessing of Him Who has called you into His service.

York, Pa.

ARTICLE II.

THE LUTHERAN CONVENTION AT EISENACH.¹

BY PROFESSOR J. L. NEVE, D.D., DR. THEOL.

I. PREPARATORY INFORMATION AND CONSIDERATION.

The World Convention of Lutherans, which was held at Eisenach, at the foot of The Wartburg, from the 19th to the 24th of August, 1923, was the first convention of its kind in the history of the Lutheran Church.

According to statistics by Dr. J. N. Lenker, revised for 1917, the 400th anniversary of the birth of Protestantism, there are in the world about eighty-one and a half million Lutherans. These figures may be disputed but it will not be denied that the Lutheran Church is a very large church, a world church. And it is a cosmopolitan church. The German element is overwhelmingly large. Bishop Gummerus of Finland told us at Eisenach that if we include the German diaspora to the East, the German element represents five-eights of the whole of the world's Lutheranism, and he suggested that, by right, there should be added to this the German Lutherans in America. The Scandinavian countries have about eleven and a half million Lutherans in their state churches. In the United States and Canada we have 3,684,294 baptized members. But this figure gives the statistics of the organized church in a free land where, for practical church work those only can be claimed that are in actual affiliation. Dr. Lenker, however, to be consistent with his method of counting in Europe, insists that in the United States and Canada the number of 15,238,000 must be given the Lutheran Church.

I shall not proceed to speak of other nationalities of

¹ Read at the Summer School of the Hamma Divinity School of Wittenberg College, Springfield, Ohio, Spring of 1924.

Lutherans; it was simply my intention to have us remember that Lutheranism represents a world church, a cosmopolitan church and a church very much scattered. And now I repeat what I said, namely, that the Eisenach convention was the first of its kind in the history of the Lutheran Church, for here our church succeeded for the first time in assembling a representation of the world's Lutheranism.

There had been endeavors in the same direction in the Allg. Ev. Luth. Konferenz. This is an organization that was born in 1868. It grew out of the struggles against the Prussian Church Union. The Lutherans of Germany organized to protect their Lutheran dominions against forced incorporation in that union. Gradually this conference attracted members also from the Scandinavian countries, from the Baltics, from Russia and even from America (General Council). But the conference was overwhelmingly German, and members from other countries were few. It was not a real ecumenic Lutheran conference, though there was the aim of developing it into such.

HOW DID THE EISENACH WORLD CONFERENCE COME INTO BEING?

When the world war was ended, we in America acting through the National Lutheran Council sent a delegation of men to Europe to see what the Lutheran Church in America could do to help the suffering members of our household of faith, especially in central Europe. The delegation (composed of Drs. Morehead, Rugh, Youngert, Schuh and Fandrey) met in Berlin in 1919 and decided to recommend to the National Lutheran Council that a world conference of Lutherans be convened. The idea was accepted and Drs. Morehead and Larsen were instructed to secure the co-operation of the Allg. Konferenz and the Luth. Bund. The Allg. Konferenz, presided over by Professor Dr. Ihmels, at first hesitated to give up its leadership in this matter, but it could not help but ad-

mit that under the existing world situation the National Lutheran Council of America was exceptionally qualified to bring together in a world convention the Lutherans of all lands. The result of the counselling was that the National Lutheran Council and the Allg. Konferenz co-operated most cordially. The correspondence was conducted for the Allg. Conferenz by Prof. Dr. Paul, Leipzig, and for America by Prof. Dr. C. M. Jacobs, of Mt. Airy. The convention was to be held at Eisenach, August 19th to 24th, 1923.

THE COMPOSITION OF THIS LUTHERAN WORLD CONFERENCE.

It was not to be a mass meeting. The thought was that the number should be kept under two hundred, so that there would be a chance for forming personal acquaintances. It was thought that this might be fruit-bearing for a gradually growing inner union of the world's Lutheranism.

The Germans insisted upon closed sessions. Lutherans only should be admitted, such that could trust each other. They felt that it might be detrimental to the purpose of the convention to have present liberalistic churchmen or opponents of historic Lutheranism, who would watch to detect the weakness of the Lutheran Church, perhaps an occasional lack of agreement, and then exploit the same in the press. No one could know in advance what the relation of the different parts of Lutheranism in such a never-tried world conference might be. Differences might appear that should be settled in an inner circle before the public should know of it. This view prevailed and so invitations were given to some 150 representative men as real voting members of the conference. To these were added some 50 friendly visitors who could be trusted to treat the matters of the conference with proper discretion.

It will be of interest to know how the inviting committee had arrived at those 150 voting members. Were they delegates of their churches? This could be said only of

the American members. In America, different from Europe, the Lutheran Church consists of synods with a declared membership. Here it was possible to elect delegates. There were sixteen delegates from America in Eisenach: nine from the United Lutheran Church; two from the Swedish Augustana Synod; one from the United Norwegian Church; two from the Joint Synod of Ohio, and two from the German Iowa Synod. The Synodical Conference or "Missouri" (including the Free Church of Saxony) was not represented. For some reason also the Danes and the Finns of America had failed to send a delegate. My point is that for the bodies of Lutheranism in America it was simple and natural to send real representatives.

Very different is the situation in Germany and in other European countries. Prof. Dr. Paul writes: "When in 1919 the commissioners of the National Lutheran Council came to Leipzig to begin their work of love, one of their first questions was: 'Where are the Lutherans of Germany and what is their number?' they were surprised and were hardly able to understand that in the mother-land of the Reformation the Lutheran Church does not stand out with territorial definiteness. And only gradually could it be explained to them that the introduction of the Union, one hundred years ago, into the old provinces of Prussia, as also into Nassau, the Palatinate on the Rhine, Baden, Waldeck and Anhalt.... had made a large part of Germany into an ecclesiastical milk kettle in which admittedly many good Lutherans are swimming, but who are hard to get hold of."² Those that have become conscious of the harm done in that union movement have organized themselves into Lutheran societies. And then there is, of course, Lutheran territory in Germany, namely in Saxony, Bavaria, Mecklenburg, Hanover, Sleswig-Holstein, Brunswick, Oldenberg, Hamburg, Luebeck, in a large degree also in Wuertem-

² Amsts Kalender fuer E. Luth. Geistliche in Sachsen, 1923.

berg, and with qualification in Thurengia.³ To these are to be added a number of independent Lutheran bodies.

So then the union factor in a large part of Germany constituted a difficulty in arriving at a delegation from Germany. But in addition to this there is the liberalism in theology, affecting the very fundamentals of the Christian faith, by which the former state churches (now "people's churches") are permeated. The Ritchlians want to be Lutherans, also the followers of Pfeiderer's school of comparative religion. It can easily be seen that the situation as it is in Germany and its diaspora—and, with the exception of the Union feature, conditions are the same in the Scandinavian state churches—prohibited an election or appointment of delegates to the Eisenach Convention in the way this could be done in America. After all had been considered there was only one way open for arriving at a real representation of the world's Lutheranism from Europe, and that was for a responsible committee to send invitations to men of Germany and other countries known to be Lutherans. Most of these were naturally taken from the members of the Allg. Ev. Luth. Konferenz and the Lutherische Bund. The leading men of these conferences were chosen, and to these were added a number of men in responsible positions, or persons at the head of institutions of Inner and Foreign Missions, as also a number of professors of Lutheran positions. This finishes the interesting question as to the composition of this World Conference of Lutherans.

II. THE CHIEF EVENTS OF THE CONFERENCE.

The time of the first reports on the Eisenach Convention is over. The object of such first reports is to give impressions without always judging conclusively the movement as a whole. In the case of a convention of

³ In the reorganization Thurengia adopted a confessional basis in which for the organization as a whole not even the Augsburg Confession is recognized although the individual churches and conference can remain Lutheran.

such historical significance, as the one here under discussion, many will welcome critical reviews with judgments matured by reading the reports that have appeared. Among the reports that have been published there is one that was valuable above all others, namely the one written by Dr. W. Laible, editor of the Allgemeine Evangelisch Lutherische Kirchenzeitung in Leipzig, the so-called "Luthardt's Kirchenzeitung," the weekly organ of Lutheranism the world over. It is a report that has appeared in successive issues of this weekly, beginning with September 7th, 1923, and ending with the issue of January 11th, 1924. The papers that were read, are here printed in full, and it has also a complete account of the proceedings. In substance, this careful and very ably written report will be the German protocol to be published. The English protocol, not yet published, will contain the same material. Then there are other reviews that have appeared. I mention the one by Prof. Dr. Reu, at Dubuque, Iowa, in the Seminary of the German Iowa Synod, which can be found in the November, December and January issues, 1923-24, of the Kirchliche Zeitschrift, a monthly of the Iowa Synod, edited by Dr. Reu. I mention also the Missourian monthly, "Lehre und Wehre" of January and March. Neither should I omit the report of Dr. Hein, Columbus, Ohio, in the Pastor's Monthly (December issue), nor the article by Dr. Wentz, in the LUTHERAN QUARTERLY (July) and the one by Dr. Melhorn in the Pastors' Monthly (November).

THE OPENING SERVICE.

The convention was opened on Sunday the 19th of August with an impressive service in the great St. George Church, which has a seating capacity of 2,500. It was filled to the last seat, and hundreds could not be admitted. The sermon was preached by Dr. Stub of St. Paul, Minnesota, the president of the Norwegian Lutheran Church in America, on the text, I Kings 21:1-3: "And Naboth said unto Ahab, the Lord forbid it me, that I should give

the inheritance of my fathers unto thee." This heritage, Dr. Stub said, represents the truths which we have received through the reformation: (1) The open Bible as the only source, guide and rule for faith, teaching and life. No man can decide what this truth is: no pope, no tradition, no Council, no synod, no majority, no reason, no feeling. It can be decided only by the unfailing revelation in the Word of God. This heritage is: (2) the doctrine of the righteousness that counts before God, as it was worked out by the vicarious life, suffering and dying of Jesus Christ, the Godman, and is offered and presented by the *Holy Spirit in the means of grace* through which faith is created in man, so that he who is not righteous in himself is now righteous before God. That heritage is (3) the teaching that upon the act of justification there shall follow a life in the service of God.

THE FIRST DAY OPEN TO ALL.

Monday, the first day of the convention, was open for all. Bishop Dr. Ihmels, Dresden, presided. There were first the addresses of welcome, one by Dr. Ihmels, one by the head of the church in Thuringia (Dr. Reichert), one by the mayor of Eisenach (Mr. Jansen), one by Dr. Brandelle, president of the Swedish Augustana Synod, and one by Archbishop Dr. Soederblom of Sweden.

Then followed the main address of that day which was a review of the work of the National Lutheran Council by Dr. J. A. Morehead, which he delivered in excellent German. He told us that up to July, 1923, the National Lutheran Council had been permitted to help the suffering in the war-stricken countries of Europe with \$2,243,351 for the obtaining of food, for reconstruction, for aiding the work of Inner and Foreign Missions. During the same time clothing had been distributed to the amount of nearly two and one-half million pounds. We are glad to say in this connection that during that same period the German Iowa Synod gave \$650,000, the Missouri Synod \$700,000. The "Abendschule" of St. Louis, with

an independent paper circulating among German Lutherans of this country, mediated in sending \$400,000, and Archbishop Soederblom told us at Eisenbach that the Swedish church and nation has gathered and sent \$10,000,000.

Language is inadequate to describe what all such help has meant in these years of untold suffering among our fellow-believers in central Europe. Never shall I forget the response of gratitude as it came to the convention in the form of an address following Dr. Morehead by Dr. Meyer, of Moscow. He described the utter destitution in which our Lutherans in Russia found themselves when the need had reached its climax. There was no ray of hope, no possible way of getting into contact with the outward world. The strongest began to falter in their faith when they looked upon their hungry families and there was no help in sight. Then it was that a first swallow appeared as a messenger from God who heareth prayer. A Russian prisoner brought a letter from Leipzig, which promised help and which told, that the Americans are coming. Soon Dr. Morehead was on the scene, later Dr. Larssen followed, and you know the rest. Read that address of Dr. Meyer in the protocol of the convention.

Dr. Cordes of Leipzig, (formerly at the head of the Mary Drexel Institute in Philadelphia) followed with an address of thanks for Germany. He appealed to Dr. Morehead for help not only in these material ways, but also against a propaganda of lies that was calculated to burden the German people with the sole responsibility for the war. The delegates from America, at a meeting in New York, had agreed not to touch the political question. I shall return to this matter in the closing part of this address.

The afternoon of this first "open" day was devoted to a pilgrimage to the Wartburg and to a service that was held in the court-yard of this historic castle where Luther, soon after his great stand at Worms, translated the Bible into the language of the people. A large crowd of

Lutherans out of some twenty-two nations climbed the hill upon which this ancient castle is located. Two splendid addresses were given, one by Bishop Dr. Ihmels, the other by Dr. C. M. Jacobs. At the beginning, between and at the close, there were rendered the soul-stirring chorals of Luther by a chorus of the Kurrende.

In the evening there was, outside the program of the convention, a fine lecture by Dr. W. Elert, up to a recent date president of the Breslau independent Lutheran Seminary, but now in the Erlangen University where he has been called as professor. His lecture was one of extraordinary merit. He is still a young man, but a real theologian who does not merely copy the past, but reproduces its truth in harmony with Scripture and Confession, reviewing, as he is developing his material, the systems of the past. I cannot give here the contents of this great lecture, but I have given some notes I took of it in a series of articles on the Eisenach convention in the "Lutherinschen Herold."

THE FIRST MAIN SESSION.

When on Tuesday morning the real work of the convention in closed sessions began, the first thing on the program was the organization. Bishop Ihmels asked Professor Dr. Paul (Leipzig) to read the names of members on the printed list. This was done with the understanding that the one whose name was called was to rise and to present himself to the convention. It was an interesting moment. Many a well-known name became thus attached to the unknown personality.⁴ Then Dr. Jacobs moved that Bishop Ihmels be made chairman for the time of the convention, which was accepted. By motion of Dr. Laible, the following secretaries were elected: Dr. Paul, Leipzig, for the German; Dr. Neve, Springfield, Ohio, for the English; Dr. Pehrsson, Goeteburg, for the

⁴ As the printing of the list of members would call for a considerable space I shall refer the reader to the protocol that will soon appear.

Swedish. It was agreed that the German and the English should be the languages to be used on the floor of the convention. Then two committees were elected: A committee for *Resolutions*, (Prof. Dr. Jacobs, Philadelphia; Prof. Dr. Ameling, Dresden; Vice-president Dr. Hein, Columbus, Ohio; General Superintendent Dr. Kaftan, Baden-Baden; Bishop Ludwigs, Denmark; Dr. Pehrsson, Sweden; Pastor Thuedt, Norway; Bishop Zoch, (Tsecho-Slovakia); and a committee for matters of *organization*: (Bishop Dr. Danell, Sweden; Pres. Dr. Brandelle, Rock Island, Illinois; Bishop Dr. Gummerus, Finland; Supt. Holt, Denmark; Dr. Laible, Leipzig; Bishop Dr. Meyer, Moscow; Baron Dr. von Pechmann, Munich; Prof. Dr. Voigt, Columbia, S. C.; Senior Wagner, Jugo-Slavia).

Now the convention was ready for the first paper by Dr. Ihmels: "The Oecumenic Character of Lutheranism." Let me say just a few words regarding the speaker. Dr. Ihmels was professor of Systematic Theology first in Kloster Loccum (1894), then in Erlangen, then in Leipzig. A scholar with deep insight into the problems of theology, he published his "Christliche Wahrheitsgewissheit" (3d ed. 1923), his "Zentralfragen der Dogmatik" (4th ed., 1921), as also several lectures on fundamental questions of the Christian religion, such as "Who was Jesus?" "What was the aim of Jesus?" But with all his writing he was always immensely practical. The problems which he discusses are burning questions of the Church. Dr. Ihmels has had exceptional opportunities to cultivate this practical interest: different from most of the German professors, he began his career in the practical ministry (from 1881 to 1894) in connection with his professorship in Leipzig he was university preacher and for many years but especially he has been president of the Allg. Ev. Lutheran Konferenz. So when after the war, all over Germany, the state church broke down, Prof. Ihmels was chosen as bishop to lead Saxony through the period of reconstruction. There is a peculiar fascination about every public presentation of this leader of Lutheranism in Germany.

To my observation, it is explained in the beautiful blending of three factors: (1) the practical and truly fundamental character of the subject; (2) the conscience of a sanctified personality together with (3) the thorough-going scholarship as clearing base for the discussion.

It is very hard for me, in this account, to desist from giving at least something of the contents of the lectures and the addresses of the convention, but considering the many thoughts that were presented in the papers, in the prepared reviews of these (Chorreferate), and in the free discussion that followed, it seems to me that it cannot be done. I must refer to the addresses as they will be printed in full in the protocol. Some have appeared already in the Lutheran. In the address of Dr. Ihmels, however, I would refer especially to what he said on the attitude of Luther to the ecumenical creeds. Against the Ritchian school which has rejected the ecumenical faith of Christendom as metaphysics, ("hellenistic speculation") and aimed to show that it is foreign to the real reformation ideas of Luther, Bishop Ihmels insisted that the Christ of the ecumenical creeds was the fundamental starting point for Luther, the center of his reformation and that the ecumenical character of Lutheranism must be seen in the place given to Christ and the Gospel as we have it in the ecumenic creeds. Watch that section in the printed report.

Then followed a second paper on the same subject by Bishop Gummerus of Finland, which was exceedingly right in interesting historical observation on the ecumenical character of Lutheranism. You will be interested in what he said on the Lutheran Church in America. It will all be published in the protocol.

SECOND MAIN SESSION.

Passing by a meeting in the evening of Tuesday, where reports were given on the life of the church in the various countries, I come now to the second leading paper on Wednesday morning, which was given by Prof. Dr.

Joergensen of Kopenhagen on "The Confession an Indispensable Foundation of the Lutheran Church." This most excellent paper was published in the Lutheran, October 11th, 18th and 25th. It was a discussion that fascinated through the originality of viewpoints and a simplicity of language, which showed the independence of the speaker in the dealing with his material. It was a treatment of the confessional question of such value that I want to keep in sight even if I forget many other things.

The second paper on the same subject (Chorreferat) was read by Prof. Dr. Sebelius, Rock Island, Illinois. He emphasized that under American conditions in our ever-present struggle with the churches of Reformed origin we cannot afford to have the Formula of Concord *as a confession* classed among the "*Mobilia*" or non-fundamental, purely theological, materials of our Confessions.⁵

In the course of the discussion that followed Prof. Dr. Reu of Dubuque, as a representative of the Synod of Iowa, read a statement in which he declared that the confessional position of a church body must include the doctrine of the inspiration of the Scriptures, even verbal inspiration. He declared himself in agreement with the well-known definition of the dogmaticians of the seventeenth century. He counted the impulse for writing, (*impulsus ad scribendum*) and the suggestion of thoughts and words, (*suggestio rerum et verborum*) as constituting the complete doctrine of inspiration, insisting that this definition does not include any special "theory" of the *How* of the Scripture inspiration. He added, however, that he regarded the three points mentioned as psychologically mediated different from the conception of the old dogmaticians in this that in every point the intellectual co-operation of the sacred writers be safe-

5 There is no contesting of course, that in the Formula there are matters of pre-eminently theological character (as also in the Confessions) but the decisions of the Federal Council in their formulation on all the controverted points belong to the substance to the *Immobilia*, in the Confessional Literature of the Lutheran Church.

guarded. Avoiding the usual term "inerrancy" with its customary reference to seemingly minor details, he gave his definition as follows: "The Holy Scriptures in their entirety are to me the authoritative, sufficient, absolutely reliable, true and life-giving representation of the divine revelation as it once took place for our salvation and as it has come into being through a singular work of the Holy Spirit upon the writers." There was no further discussion of this topic at Eisenach. The German theologians evidently felt that the subject, which, as such, was not under discussion by the paper on the program, was too delicate to be dealt with in any off-hand way. But between the sessions there was much comment, later there must have been correspondence, and many of the reports on Eisenach in German are discussing the incident in a way that it seems a ball has been started rolling which may bring to the Lutheran Church of all lands a controversy, topically at least, comparable to the conflict that is stirring the Reformed group of Protestantism in America.⁶

THIRD MAIN SESSION.

On Thursday morning Dr. Knubel, president of the United Lutheran Church in America, read his paper on the subject, "That they all may be one." The paper which was published in *The Lutheran* offered a fine exegetical study of the letter of Paul to the Ephesians, in which the apostle deals with the question of Christian union. He read it in English while his hearers were holding a German translation that had been distributed. In the leading thought of the address, we found ourselves reminded of essential parts of the "Washington Declaration" at the second convention of the United Lutheran Church in 1920, in the writing of which Dr. Knubel had an important part. He emphasized that the unity of the

6 See the *Ev. Luth. Zeitblatt* (Jan'y) of the Luth. Bund; also *Kirchl. Zeitschrift* (April) *Lehre & Wehre* (March) : *Luth. Herold*, series of articles on Eisenach (Beginning with end of April).

Church, the source of which is in the death of Christ, exists already although it is a mystery. Dr. Knubel, however, said rightly: "The hurried establishment of an external union would hinder the true process and would check and stunt its growth; it would, so to speak, standardize for a long while the life of the Church, and the standard would be low." This thought was seconded by Dr. Veit, president of the Church in Bavaria, who had been appointed for reviewing the paper. He said: "Let us contribute to the realization of this One Holy Church, not by sacrificing our heritage, but by preserving our type and our charisms. We want to remain what we are, we will not take the second step before the first...., and then He Himself will gather His sheep at a time of His own; only that we then also may be found to be among 'His own.' "

OTHER BUSINESS.

Time does not permit a like report on other papers that were read. At the evening session of Wednesday, Dr. Laible discussed the Lutheran press, on Thursday night Lutheran Foreign Mission was reviewed by Drs. Paul and Benze, and on the last day (Friday) the interests of the Lutheran world diaspora were presented by Drs. Ahner, Hein and Pehrsson.

On the doctrinal position of the conference, the following was adopted: (1) The Lutheran World Convention acknowledges the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm (standard, test) of all Church teaching and practice. And (2) it sees in the Lutheran Confessions, especially in the Unaltered Augsburg Confession and Luther's Small Catechism a pure exposition of the Word of God."

One of the closing acts of the Convention was to adopt a resolution by which a continued organization would be secured. It provided for an Executive Committee of six men. This committee shall prepare for a future world convention; it is to give consideration to and make

recommendations for the work of love and mercy in the present crisis; it is to interest itself in the immigrants from Lutheran lands, and in the endangered foreign mission operations of Lutheran churches affected by the war. It is also to speak for the whole Lutheran Church when for grave reasons this becomes necessary.

In addition to the executive committee there is to be a large standing committee for representation of the whole church to mediate between the executive committee and the churches participating in the world convention. According to later agreements the membership of this committee shall consist of eight men from America (four from the U. L. C., one from Joint Synod of Ohio, one from the Norwegian Luth. Church, one from the Swedish Augustana-Synod, one from the Iowa-Synod, "and it was decided (at Copenhagen) "that the two additional places on the Large Committee to which the Americans are entitled be reserved for the present so that other American Luth. bodies, not represented at Eisenach, may have the opportunity of representation if they later decide to participate." With regard to other countries to be represented in this larger committee the resolution read: "Not less than seven nor more than ten from Germany; three from Sweden; two each from Denmark, Norway, Finland, one each from other nations participating. In countries where there is more than one established church, or where within one ecclesiastical organization groups developed by nationalists have been formed, each such group shall be entitled to representation (Poland for example has two constituencies, one Polish, the other German).

The following gentlemen now constitute the Executive Committee of six: Dr. Ihmels (Germany), Dr. Joergensen (Denmark), Dr. Morehead (America), Dr. Lars Boe (Norwegians in America), Dr. Freiherr v. Pechmann (Germany), Dr. Pehrsson (Sweden). Dr. Morehead was elected as chairman of this important committee. It has had a meeting in Copenhagen, Dec. 8-10, 1923.

The convention closed on Friday night with an inspir-

ing service in St. George Church. The sermons and addresses were by Dr. Traub (Stuttgart), by Prof. Asirvadam of India, by Dr. Wentz (Gettysburg) and by Dr. Ihmels.

III. ESTIMATION OF THE CONFERENCE.

COUNTRIES REPRESENTED.

It was truly a world convention of Lutherans. More than thirty countries were represented. In Germany especially, strange to say, the Lutheran Church, as a name, very often disappears among other names, such as "Evangelical," "Protestant," but at Eisenach the Lutheran Church was clearly visible as the church of the great reformer. The world learned that there was a church of Luther, a church full of life and energy. Dr. Laible writes: "There they stood, the Lutheran bishops and presidents of Germany, of America, Scandinavia and Austria, of Tsecho-Slovakia, Poland, Estonia and Letland, representatives of Russia, France, Holland and so on; and in addition a number of professors of theology; also leaders in missions and the diacony, laborers for the Lutheran Church in the different parts of the world." (Allg. Ev. Luth. Kirchenz., Sept. 7th, p. 573).

THREE LEADING GROUPS.

Three nationalities, however, stood out among the others: the Germans, the Scandinavians and the Americans. Bishop Gummerus of Finland described these three groups as follows: "The Lutheranism of Germany is the mother-soil of the Reformation, the bearer of the tradition, the center of theological work, the scene of a new religious life springing up under great tribulation; the Lutheranism of the North-Lands with their national churches, in no kind of a conflict with Rome and the Reformed churches, has been in the position of a quiet and free development of its life; the youthful, vigorous and

optimistic Lutheranism of America.....has formed a point of contact for the various European nationalities and national churches.,, and it may be of great significance for the future that through the North American Lutheranism a door has been opened into the Protestant world of the Anglo-Saxons." (Allg. Ev. Luth. Kehz., Sept. 28, 1923, p. 623, English in the coming protocol).

THE LANGUAGE QUESTION.

This question was settled pleasantly. It has been agreed that German and English should have equal rights on the floor of the convention. The announcements were always made in both languages. The Swedes had their own secretary. Five addresses were given in English: an opening address by Pres. Dr. Brandelle, the address of Dr. Jacobs in the court yard of The Wartburg, the paper of Pres. Dr. Knubel, an address on Immigration by Morehead and the closing addresses of Dr. Wentz in St. George's church. At the same time all understood the German; all pre-discussion was in German, while every English address called for a translation into German. Dr. Laible in the *Kirchenzeitung* (Sept. 7) writes, not without a feeling of national pride: "The English world language was understood only by a part, but the German by all. Not that all were able to speak the German well, but they understood it. The historian will take note of it that at the first Lutheran World Convention the German, the language of Luther, proved itself as the world language understood by all Lutherans." Unknowingly to the writer of this remark, however, there is just a little bit of overstatement. I happen to know that when the Executive Board of the United Lutheran Church elected the delegates to Eisenach, it wanted to have at least one of the members to be entirely English-speaking for the purpose of expressing the fact that there can be Lutherans who do not understand the German. But Dr. Laible is correct in this, that almost every one of the members of the Conference understood German—all

of the Scandinavian countries, of the Baltics, of Finland, of Russia, Poland, Tsecho-Slovakia, Austria, Hungary, Jugo-Slavia, even France. All papers were read in German, with the exception of the one by President Dr. Knubel, and he could have used the German if he had wanted to. President Dr. Stub, of the United Norwegian Church in America, preached the opening sermon in the language of Luther, as also the Bishops Irbe of Estonia and Bishop Dr. Raffey, of Hungary preached in German, and Bishop Dr. Gummerus of Finland, and Professor Dr. Joergensen of Denmark read their papers in that language.

There is a lesson to be gotten from this for the Lutheran Church in America. Less than any other Protestant Church in America can we afford to be one-languaged. There is too much of a theological literature in German that has grown out of the genius of historical Lutheranism. Practically all the Luther-research is German, and the answer to many problems of our church and theology is in the history of the German reformation and what followed, of which the libraries and archives of the Germans have the literature and their universities have the scholars for the interpretation of this material. It is this fact that has made the leading churchmen and theologians of all countries learn German. Where our people have become English-speaking, we need not the German for preaching, but we do need it for the study of theology. However, this must also be said: The Germans cannot afford any more to neglect the English. Prof. Dr. Paul, Leipzig, in a valuable article on the Lutheran Church (*Amstskalender fuer Sachsen*, 1923) says: "To the side of the German speaking Lutheranism of Europe there has come the English speaking Lutheranism of North America." In the medieval age, Latin was the language which all theologians could read. For the modern world this place is now taken by the German and the English, even for the Lutheranism of this day. The German schools with their successful method for languages will throw themselves upon Eng-

lish and they will soon be mastering it; the Lutheran schools of America, for the reasons mentioned, cannot afford to overlook the importance of the language of Luther. At the same time there was an

INTERNATIONAL INTEREST AT THE EISENACH CONVENTION.

Among the smaller nations represented, a considerable number are on the side of the political opponents to Germany, and the feeling of nationalism is very intense at the present time. For this reason it was regarded as important that the political question should not be touched at Eisenach. This was a point that was stressed by the American side of those that called the conference and made the program. It has been opposed to this policy that the present treatment of Germany, especially the French policy of destruction on the basis of the Versailles Peace Treaty, involves unspeakable wrongs and that a Lutheran World Conference cannot be indifferent to the destruction of a people in which Lutheranism has so much of its strength. All this is very true. A Lutheran who does not care what becomes of the German people looks to me like a man up in a tree, who looks with indifference upon another man engaged in the work of sawing off the branch on which he is sitting. My reference is to Biblical philology, Luther research, to history in all branches of theology. Our theological seminaries and our whole literature would be poor without the work of the Germans. But at the same time it is a fact that this World Convention could not have been called and its participants could not have been convened except with the understanding that the political question be eliminated. One needs to think of the visitors from these anti-German countries how, upon their return, they would have been embarrassed before their governments if at a convention, overwhelmingly German, there would have been a deliverance on the political question, such as the majority of members could have dictated.

In order to safe-guard the international character

there was also a desire on the part of the members of the smaller countries to have future world conventions of Lutherans, particularly the central office and the secretariat of a permanent organization somewhere outside of Germany, Scandinavia and America, the countries where Lutheranism is strong. This is a matter that was discussed at a recent meeting of the Executive Committee at Copenhagen, but decision has been deferred.

In closing I must say something on

THE SIGNIFICANCE OF THE EISENACH CONVENTION.

Let me say, first, it is a movement parallel to a large federation movement within the camp of the Reformed churches of Protestantism. Lutheranism refuses to be absorbed by the Reformed churches. There is a special heritage that must be guarded. I refer to the opening sermon of Dr. Stub. The Reformed churches about us, joined by the men of the Union in Germany, tell us that we must be satisfied with being just a type of Protestantism with peculiarities of our own entirely like those existing between Presbyterians, Congregationalists and Methodists. We are not granted to be a church. But that is what Lutheranism wants to be: a church in distinction from Rome, from Socinianism, and in distinction also from Geneva. And the Eisenach Convention gave expression to that determination.

I want to say that the Lutherans that met at Eisenach differed from each other in many matters of church life, and in individual cases perhaps in matters of doctrine. Let me mention just a few of such things: The step of the Swedish Church in establishing church fellowship with the Church of England has, no doubt, the disapproval of most Lutherans that met at Eisenach. The federation of the churches of Germany in the "The Deutsche Evangelische Kirchenbund" carries co-operation much further than the United Lutheran Church in America would approve of. It can be seen from the manner in which the latter has defined its relation to the Federal

Council of Churches of Christ in America. And again, the Joint Synod of Ohio and the Iowa Synods decline any relation to the Federal Council. The Lutheran state churches (or "peoples' churches") in Europe sustain a fellowship relation to liberalistic elements that is criticized by all Lutheran bodies of America and by the independent Lutheran bodies of Germany. There would not have been agreement as to how the inspiration of the Scriptures is to be defined. Many reporters have gone entirely too far in claiming agreement and unity for the conference. And yet, in the main, the participants stood upon Lutheran principles, upon the doctrinal principles of the Augsburg Confession, broadly speaking, against Rome with the articles IV on justification, VI on sanctification and XX on faith and good works; against Socinianism, (the Samosatenpes, old and new) in articles I (on Trinity, against subordinationism) and Article III (on pre-existence, virgin birth and atonement); against *Pelagianism* (cf. Art. II on Original Sin), and also against the *Reformed* and the *Anabaptist* conception on the means of grace (Compare articles V. IX, X, XIII), and against *Calvinism* on the relation between Church and State (Art. XVI). Exceptions such as are enumerated in *Lehre und Wehre* (March) do not disprove this general statement. But the agreement as much as there was among the overwhelming majority of those present was sufficient basis for the discussion of the papers and for deliberation on matters of common interest for world Lutheranism. There was no intention at Eisenach to plan for a church work that can be done only on the basis of complete agreement on all matters of doctrine and practice. There was no communion held. We did have divine services. How could it be otherwise? Dr. Hein, of Columbus, writes about these in the *Pastors' Monthly* (December, p. 722): "Let me say, first of all, that this very convention showed that there is life, a deep spiritual life, the gift of the Holy Spirit, in the hearts of the leaders of those churches. I have attended many conventions, many within our own Synod and some without,

but I have never attended a convention like that at Eisenach. Every paper, every address, every sermon, every speech showed such a depth of spirituality, such earnestness and zeal and love for Christ and the Church, that again the thought came to me, 'Here are indeed men, in whom God's Holy Spirit is accomplishing His work.' I have never attended a meeting that showed such earnestness and devotion, not of a pietistic sort, but truly healthy, evangelical Christianity."⁷

Estimating the Eisenach world conference we stress the fact that it was a free conference. No member of the conference bound himself into ties of fellowship with others that would make him responsible for doctrine and practice in bodies of the Lutheran Church outside of his own. But the ties of friendship as they were formed by the personal contact in worship and discussion excited interest in the whole of the Lutheran Church and stimulated an honest endeavor to meet problems, difficulties and dangers common to all parts of our church. And in so being together we felt something of the ecumenicity of Lutheranism, which has an existence notwithstanding the division in different and differing churches. A sectarian emphasis, of special features ("Nebengeschmaeckchen") would have found little favor at such a world conference of the great Lutheran Church.

The conference made it clear that the Lutheran Church has no thought of selling out to the Union, neither to a

⁷ "Lehre und Wehre" in an article that is characteristic of the Missouri Synod takes offense at these services. The reading reminded me of the old inter-synodical conferences on predestination and conversion, at which the Missourians refused to pray with their opponents in order to be consistent in the church fellowship question. I still see at that meeting in Detroit, Michigan, the venerable Dr. Scheutte, as president of the Joint Synod of Ohio, rising at the close of that conference and saying: "We have given offense to the city in which we have met by being in meeting as church bodies for several days without prayer and devotion." The review by "F. B." in *Lehre und Wehre* simply shows that Missouri is **semper idem**. Think of such testimony on the heritage of Lutheranism as was given by President Dr. Stub at Eisenach, at a convention of such a nature, and that should be classed as an act of syncretism, condemned by Scripture passages such as Math. 7:15; Gal. 1:8; Titus 3:10; 2 Cor. 6:14; Rom. 16:17.

new theology removed from the confessional foundations. There was also a determination to meet the onslaughts of Rome with a united front along the whole line. The permanent organization with an executive committee has the special instruction to lead in this battle.

In closing let us express the hope that out of the beginning at Eisenach and out of the organization as it now has taken shape there will develop something which is not yet: a larger real union of the Lutheran Church in all parts of the world, a union in which the principles of the unaltered Augsburg Confession are consciously recognized and are functioning in the Church life. On this side of eternity there will never be absolute agreement and unity in all detail. Historic development and personality will never cease to be the explanation for a variety of expression. But therefore, also, let us recognize all the inner agreement in essentials that is actually existing.

Springfield, Ohio.

ARTICLE III.

THE GENUINENESS OF ST. JOHN'S GOSPEL.

BY PROFESSOR LUTHER A. FOX.

That the Synoptic Gospels belong to the Apostolic Age is now very generally admitted. Only John's Gospel remains in question. The tide of adverse criticism reached its highest record about the year 1900. Since then it has been receding, but its force has not been fully spent and its Johannine origin still requires patient study. This paper is not intended as a critical review of the whole question but merely of the essential points of the evidence as a ready help to busy pastors and laymen in meeting objections and giving a reason for our faith. What satisfies a Christian is not enough to meet the wants of those who are asking why.

The traditional doctrine is: That the Fourth Gospel was written by John the Apostle, the brother of James. It is supported by evidence just as strong as that upon which the Synoptics rest. It is universally accredited to him by those who know its history and were the best qualified to testify. Eusebius, whose learning and authority is of very high order, said in his history in the first half of the Fourth Century: "Besides the Gospel of John, his First Epistle is acknowledged without dispute both by those of the present day, and also by the ancients." He knew of the Alogi, but as their number was insignificant and their reasons so frivolous, he did not count them. He knew, too, a Marcion who denied the authority but not the authenticity of the Gospel, just as he did of Matthew and Mark.

Tertullian, at first a lawyer in Rome and afterwards one of the greatest theologians of his age, was born 1600 A. D. Converted at the age of 40 he went back to his native Carthage. He was a voluminous writer of such eminent ability, Cyprian, the great bishop of Carthage

and Church Father called him Teacher, and read his books every day. Tertullian was the father of Latin theology. He uses John's Gospel as one of the undoubted Gospels. It was not an uncritical acceptance, for he rejected some spurious Gospels that were current in his day. He said Matthew and John form the faith in us.

Origen, born in Alexandria, 180 A. D., was the most eminent scholar of the early Church. He was a teacher in the Catechetical School of his native city at 18. He was a man of wide learning and was known and recognized among philosophers. He was a specialist in Biblical learning. He lived in Carthage, the intellectual center of the Roman Empire. He met representative men from all parts of the Church. He says "As I have understood from traditions respecting the Four Gospels which are the only undisputed ones in the whole Church of God throughout the world." Having mentioned each of the Synoptics, he adds "Last of all, the Gospel according to St. John." He says it was written by John "who reclined upon the Saviour's breast." He uses it as an authority without question.

Polycrates, bishop of Ephesus, about 190 A. D., bears indirect but yet clear testimony to this Gospel.

Irenaeus, bishop of Lyons, 176 A. D., was born in Asia Minor 130 and grew up among the contemporaries of John. He was a pupil of Polycarp, and a deacon under Pothinus, who was born 80 A. D. and was also a native of Asia Minor. Irenaeus said, that there are only and can be only four Gospels. He characterized the Fourth Gospel as written by John, the Apostle, so clearly that there can be no possible doubt as to the identity of its author. He wrote several books and ranked among the greatest bishops of his age.

Clement, of Alexandria, was the predecessor of Origen in the Alexandrian School. He was a man of great and varied learning. In rejecting a quotation from the Gospel according to the Egyptians he said "In the first place, we do not have that saying in the Four Gospels which have been handed down to us." Which four he speaks

of is certain, for having spoken of Matthew and Mark, he said, "But last of all, John wrote a spiritual Gospel."

About this same time the Muratorian Canon, long lost but discovered near the end of the last century, names as fourth John's Gospel, giving the story of the occasion of its being written.

Tatian also about that time composed a book out of the Four Gospels and began it with John's Prologue.

Heraclean, 160, wrote a commentary on it. After 150 A. D. the testimony of tradition is unanimous.

Justin Martyr, a philosopher, converted to Christianity was living in 130 A. D. at Ephesus. St. John had not long been dead, and his memory was cherished in all that country. Justin about 148 A. D., wrote a defense of Christians and addressed it to the Emperor. He uses a book which he called Memoirs, and also oral traditions. He says these Memoirs were read every Sunday in all the churches as of equal authority with the Old Testament Prophets. The time is past when there can be any reasonable doubt that these Memoirs were our Four Canonical Gospels. He does not quote extensively yet certainly from John's Gospel.

During the first half of this second century the Gnostics, theological philosophers, men of high intellectual rank, held the Fourth Gospel in great respect. It was their favorite Gospel. There is no reason to question the fact that they regarded it the work of the Apostle John.

There are many things in the Apostolic Fathers which seem to be quotations and references to John's Gospel, but the fact is not absolutely certain in regard to many of them. Ignatius, bishop of Antioch, who died a martyr at Rome under Trajan, was one of these fathers. Prof. Sanday regards him the greatest among them. Ignatius wrote some letters which come to us in the longer and shorter recension. Prof. Sanday defends the longer. He made a special study of these letters, and is perfectly certain that they are surcharged with the ideas and language of John's Gospel.

Prof. Sanday calls attention to the lines of tradition running into all the various countries in which Christianity had been planted, at the end of the second century. They were independent of each other. They point to some common source in Asia Minor at the close of the first century. They all agreed that the Gospel was written by the Apostle John near the end of that century.

This external evidence is unimpeachable by any fair and truth searching criticism. With the exception of the Alogi who rebutted themselves and Evanston who had no following, it satisfied the whole Church down to Bretschneider in the early part of the nineteenth century.

The Gospel seems to bear upon its face the confirmation of the tradition. It has an implicit claim of Apostolic origin and that its author was John, the brother of James. It is a significant fact that the two brothers who have the second place in all the catalogues of the Apostles and are so prominent in the Gospel story, are not even mentioned by name in it. They are called the sons of Zebedee. Salome, their mother, is named only once. There is one of the apostles who is spoken of as "Another Disciple," "That Other Disciple," "The Disciple Whom Jesus Loved," "The Disciple Who Leaned Upon the Breast of Jesus." There is no explanation of these facts except that he is one of these brothers, and that could not be James who was beheaded early in the history of the Church. It could not have been even one of John's disciples who revered and loved him. Any one of them would have made John very prominent. Nor could it have been a forger under the name of John yet who hid John's name under the cover of the unnamed disciple. The trick was too shrewd for that age.

Delf has a theory, regarded with favor by Prof. Sanday, that the author of the Gospel was a John who, when very young, attached himself to the circle of Apostles, was their constant attendant and became the Master's favorite. He is thought to have located at Ephesus in later years and lived to a great age. He was John the

Presbyter mentioned by Papias. Delf quotes a fragment of Papias, only recently discovered, which says that the brothers James and John were beheaded by Herod, but there is no other authority for that statement. If true, it is very strange that neither the Acts nor any other of our sources allude to it. It is inexplicable that at a very early period the Gospel should be universally attributed to John, the Apostle, who had been so long dead. If dead, the widely circulated rumor that he should not die could never have been started. Plain facts cannot be set aside by mere theories.

The author of the Gospel was a Jew. That is evident from his thorough knowledge of the country and the Jewish manners and customs of that day. The critics pointed out a number of alleged errors in geography but a geographical survey proved that the errors were on the side of the critics. That he was a Jew is still more evident from his literary style. He uses forms of expression that none but a Jew would have done. The words are Greek but the structure of the sentences is Jewish. It can be translated literally into Aramaic.

The author was an eye witness. He makes the direct claim in his First Epistle which is almost universally admitted to be from the hand of the same author as the Gospel. He says "That which we have seen with our eyes and heard with our ears and our hands have handled of the Word of Life write we unto you." He is not writing of any spiritual vision but of an actual tactful experience. In the Gospel he says "We have seen his glory, the glory of the Word made flesh." Near the end of the Gospel still more clearly he says he had seen the soldiers pierce the side of the Saviour and the Water and the Blood flow out of it. He regarded the facts as very important and he asserts it with great emphasis: "He that saw it bear record and his record is true. He knoweth that he saith is true." That seems to be an oath. That "He" is somewhat ambiguous but the most natural construction is that it refers to God or Christ whom he worshipped as God. If he speaks of himself it is tautological. If it

refers to one of those who endorsed the Gospel, it is unnatural and adds very little to the force of the statement. If it is an oath and the statement false, then the author is a perjurer.

Of more value than this claim is the evidence that stands out in every chapter. The report is that of one who had part in the history. Little incidents, unimportant in themselves, are told simply because they are a part of the original experience. The name of Malchus, the sheep gate, the number of porches at Bethesda, and a hundred other similar things, are of no importance in themselves and are given merely because the writer had noted them in connection with the event he was recording. He gives accounts of the most private interviews, as that of the last Passover. The actions and words are in perfect harmony with the characters portrayed in the other Gospels. Novelists must consistently sustain the characters they invent. But Jesus Christ and the Apostles are not fictitious. John was not writing a romance. The characters were furnished him and were well known. They were far above his invention. The picture of the sublime Person is much beyond his power of creation. It was a hazardous undertaking to portray a perfect life in the God-man but his success is attested by the judgment of nineteen hundred years.

There are numerous objections to the genuineness of the Gospel. One is based upon the difference between it and the book of Revelation. Baur assumed that John certainly wrote Revelation and that the two books could not have been written by the same author. He made both assumptions plausible, but neither has been proved. The testimony of tradition to Revelation is not any stronger than that to the Gospel. Both alike were unquestioned in Asia Minor where John resided for many years. The difference between the two was no barrier to the acceptance of both among those who lived nearest the time of John and had the best means of knowing the facts. Origen noted that difference, but warned against an abuse of it "Lest one refuse to acknowledge the au-

thority of the Gospels and adhere to one alone or receiving the four will determine that the truth is not in their literal meanings." It was not until Dionysius, of Alexandria, about 250, that this difference began to be made a serious objection to its Johannine origin.

There is a marked difference, but often exaggerated. Revelation gives prominence to John as the author while the Gospel avoids his name. The Gospel is in good Greek while Revelation is thoroughly Hebraistic. It is said that the doctrines of the two are different, but that is denied by those theologians who have studied thoroughly both of them. We must keep in mind that the purpose of the two was different. The one was for all ages, the other largely local and temporal. The Gospel is didactic. It was not intended to be a history but a discussion of a great fundamental doctrine of Christianity. Its theme is the God-man. Its text is "The Word was made flesh and dwelt among us." It sets forth that great truth from the facts of his life and his public teaching. He is not supplementing the Synoptics but making it plain from what the Lord did and said that he was true God and true Man in one Person. The critics, overlooking this fact, misrepresent the Gospel and find fault where there is none. The purpose of Revelation is prophetic. It was to foretell the things that were "shortly to come to pass." When John wrote the Gospel, he was living in the sphere of the life of Christ. When he wrote Revelation, he was living in that of the Old Testament Prophets. The style would necessarily be different. Judgments based solely on difference of style are frequently hazardous. Cowper's "John Gilpin" is very different from "My Mother's Picture" and "The Castaway," but no one doubts that they came from the same pen. One's recent reading affects one's style. To say that the same author could not write both the Gospel and the Revelation is bad psychology. They may have been written in different periods, as Revelation in 68 A. D. and the Gospel 100 as some critics say, or Revelation about 93 and the Gospel in 98 as the tradition says. In either case, some years in-

tervened, giving plenty of room for the different moods and lines of thought. That he could not have written both is a late theory, that he did is a fact accredited by those who had the best opportunity of knowing the truth.

Another objection is based upon the Sermons of the Saviour as reported by John. There are two points in it. One is that they differ from those given by the Synoptics. The difference is easily explained by the different casts of mind. In the Synoptics, the sermons are those that most impressed practical men like Matthew and Peter. John was more theological, more philosophic, and he caught more clearly the profounder thoughts in the Saviour's teaching. The Synoptists gave those that were taken up in the oral tradition and embodied in the popular sermons of the preachers. John gave those over which he had been pondering for many years. This difference of impressions can be exemplified by the impressions made by the great preachers of the present day. The other objection is that they are too long to be remembered and that the style is so much like John's that it is impossible to separate the teaching of Jesus and the thoughts of John. It is said that John's Gospel purports to give the words of the Master, but that it is a mere assumption. The Gospel makes no such claim. The aim of John was to give the truths but not the exact language. That is what Frederick W. Robertson did in his own sermons which he published. John reports them in his own way. But doubtless we have often the very words of Christ. It is a well-known fact that old age makes the memories of early life more vivid. John was quite a young man when he heard these sermons and now when about a hundred years old, he recalled them with a distinctness that he could not have done in his middle years. One of the laws of memory is frequent repetition. John did recall over and over again what he had heard the Master say. In those years during which, according to tradition, he remained in Jerusalem, he had leisure for such reproduction, and during that time the sermons became stamped upon his memory. There is also the law

of subconsciousness. Facts and words that had been hidden began to surge up with wonderful fidelity. There are thousands of such cases. Helen Keller is one. A little book was read to her when she was a small girl. Some years afterwards, in a school exercise, she reproduced it in large part verbatim. The likeness was observed and the ignorant principal charged her with plagiarism and falsehood. It came near breaking the poor girl's heart and hung over her like a dark shadow all through life. She never did recall the fact that the book had been read to her. This objection also rests on bad psychology.

Still another objection is that it differs in its facts from the Synoptics. Even if it does, how do we convict John of the error? That of "doublets," different versions of the same story, does not hold all the way through. Facts may be similar without being identical. There may have been two cleansings of the temple, the first having a significance the Synoptists did not fully appreciate, and therefore omitted. There may have been both a centurion and a nobleman. There may have been two feedings of the multitude. The only serious conflict is about the day of the Passover and the crucifixion. It seems to be a question in exegesis to which the true answer does not appear to have been found.

Another objection over which Matthew Arnold makes much ado, is the mistakes in geography. Renan, who had without prepossessions made close observations in Palestine, did not find them. Palestine is still such a commentary on the Gospel that he called it the Fifth Gospel. Marcus Dods, a liberal theologian, much in sympathy with the German critics, says "The topographical errors so freely ascribed to the Fourth Gospel a few years ago, are now, since the Palestinian Survey, no more heard of. The inaccuracies which do occur are so trifling that one feels ashamed to point them out. They are little cracks or miniature crevasses in the continuous surface of the glaciers which are not noticed and are taken in the stride of the honest wayfarer bent on attaining

the summit. If the pedestrian wantonly thrusts his foot into a hole, he may twist his ankle and prevent further progress, but for the honest man, they present no real breaks, hindrances or pitfalls." Matthew Arnold charges John, also, with an egregious blunder in saying that High Priests were elected annually. Arnold had not read or had forgotten what Josephus, quoted by Eusebius, said "Valerius Gratus, having put a period to the priesthood of Annas, promoted Ishmael to the office, and removing him also not long after appointed Eleazer, son of Annas, who had been High Priest, to the office. After the lapse of a year, he removed him also and he transferred the priesthood to Simon. But he also did not continue to hold the honor longer than a year, when he was succeeded by Josephus, surnamed Caiaphas." John, the eye witness, was nearer right than Arnold, the theorist. Arnold charges John of ignorance of Palestinian botany. He says John thought hyssop was a reed. But Webster says that there were several kinds of plants that went by that name. Arnold knew of only one. That is not enough to convince John of a serious blunder.

In conclusion, we will summon our last witness and with that rest the case. It is the next to the last verse in the last chapter of the Gospel. It is an endorsement both of its genuineness and its credibility. "This is the disciple which beareth witness of these things and wrote these things and we know that his witness is true." The author who wrote the book was the disciple who leaned back on his breast at the Supper. Clement of Alexandria and the Muratorian Fragment, already alluded to, throw light on that endorsement. Clement says "But John last of all, knowing that what had reference to the body of the Gospel was sufficiently portrayed, and being encouraged by his familiar friends and urged by the Spirit, wrote a spiritual Gospel." The Fragment says, "At the entreaty of his fellow disciples and his bishops, John said 'Fast with me for three days from this time and whatsoever shall be revealed to each of us, let us relate it to one another.' On the same night, it was revealed to Andrew

that John should relate all things in his own name aided by the revision of all. For so he professes that he was not only an eye witness but also a hearer, and moreover an historian of all the wonderful works of the Lord." The Fragment states more fully the fact given by Clement. There can be no doubt that story has a basis in facts. It explains why the endorsement was made and is a confirmation of it. There is no evidence that this endorsement was a later supplement than the chapter of which it is a part, or that the chapter was written by any other than John. What book of Plato or Cicero can command stronger evidence of its authenticity than this Fourth Gospel.

If anyone wants a more extended and critical treatment it can be found in Zahn's Introduction to the New Testament. Prof. Sanday calls the work as a whole, monumental. A quarter of a century has tested its value and it has lost none of its relative importance. No critic has dared to ignore it and no thorough Biblical scholar can afford to neglect it.

Salem, Va.

ARTICLE IV.

IMMANUEL KANT, THE GREAT MODERN PHILOSOPHER.

BY JUNIUS B. REMENSNYDER, D.D., LL.D.

The ordinary man takes a practical, common sense view of the world and himself, accepts things as he finds them, and tries to make the most of the situation. But he is a thinking being, he is gifted with reason, and it is natural that he should seek to know the why, as well as the what, and the whither, of his surroundings.

From this, comes the philosopher. The word means a lover of wisdom. The philosopher, finding himself environed by mysteries and wonders, seeks to unveil their secret meaning. In the realm of nature, he will understand her marvels, discover her laws, analyze her substances, and seek her original elements. In the higher sphere of mind, the philosopher penetrates into the hidden depths of thought, strives to understand the marvelous structure of the soul, subjects himself to the rigorous analysis of reason, lays his own marvelous personality on the dissecting table. His highest aim is to discover the ultimate nature of reality, to arrive at certainty, to know man and the universe. Philosophy and Science thus go together. And as in this quest for truth, the necessity of God appears, philosophy has always had a tendency to culminate in theology. The greatest philosophers thus, as Plato, Newton and Leibnitz, have started with material science, proceeded to the transcendent sphere of thought, and then discovered the great First Cause—God.

Some may be disposed to regard Philosophy as chiefly theoretical, and of insignificant, practical value. But contrariwise, philosophers, as they have been the acutest *observers and thinkers*, have ever exercised a potent influence in history. In a recent volume: "The Legacy of

Greece," edited by the famous scholar, Gilbert Murray, we read this rare tribute to Aristotle, the chief representative of Grecian philosophy: "For two thousand years, and throughout all lands, men have come to Aristotle, and found in him the instruction they desired. The great centuries of scholasticism hung upon his words, the oldest of our great universities were based upon his teaching, and all but established for his study. Seen, or unseen, his influence remains. Men find in him to this day a teacher after their own hearts; a teacher of eternal verities; a guide to the book of Nature, a revealer of the Spirit, a prophet of the works of God."

Immanuel Kant was the imperial thinker, the greatest philosopher—the Aristotle of the modern world. And of him DeQuincey wrote: "If the fame and influence of a personality are to be judged by the books written about him, and by the controversies aroused by his writings, then we must consider Kant the most influential thinker in modern history." While then, it is true that the thoughts of these distinguished minds can not be appropriated by ordinary persons, yet they influence and mould those who are to become the leaders in the various fields of human activity, and thus become of the largest practical influence in shaping the destinies of the race.

In view of this fact it is praiseworthy that the principal universities of Europe and America are planning elaborate ceremonies to commemorate the birth of one, universally conceded to have been the acutest thinker of modern times.

Immanuel Kant was born in the Prussian town, Königsburg, April 22d, 1724. On one side he was of Scotch extraction, his grandfather having been an emigrant from Scotland, and distinctive features of the Scotch character ever marked him to some degree. In his ninth year he was entered in a classical school, where he distinguished himself as a pupil, and through his large and studious reading, laid the basis of his remarkable knowledge. At the age of sixteen, he entered the university, applying himself especially to the study of mathe-

matics and the exact sciences. Financial needs compelled him to act as private tutor for some years in a number of the first families of Königsburg. This association no doubt accounted for that refinement of manners and remarkable courtesy so often lacking in severe thinkers. In his 46th year he was made a Professor of logic and metaphysics, an office which he retained for a quarter of a century, meanwhile, as his fame widened, refusing far more lucrative professorships in more prominent universities.

His method as a teacher was peculiar. He wrote out his lectures, but then having thoroughly mastered them, delivered them extemporaneously, fastening his eye continuously on one particular student, as he said, that he might thus better judge of the effect upon the whole class. Hedge in his "Prose Writers of Germany," affirms that he never traveled above seven miles from his native city, (other commentators say forty miles), but leaving a name that traversed the civilized world." He was eminently social in his habits, and was cordially welcome in the first families of the city, who delighted to honor the greatest intellect of the age.

As his income grew with the sale of his writings, he began the habit of observing formal dinners, at which any visitors of distinction were cordially welcome. He dressed fashionably, and was exceedingly fond of cards, which he usually played before retiring, saying that they were the only means by which he could relax his mind from the mental stress of the day, so that he could secure the necessary sleep. He was a delightful companion, reading universal history, and familiar with the literature of all nations, and from the inexhaustible stores of his memory, entertaining his listeners. His health was delicate, but owing to his strictly temperate and regular habits, was well preserved. He rose every morning at five o'clock, studied two hours, lectured two hours, remained at his desk until 1 P. M., then went to lunch, after which he took his daily walk, and then prepared his lectures for the ensuing day and retired at about 10

o'clock. From these regular habits, he never varied. In company, his encyclopaedic knowledge, and his witticisms, which he uttered with an absolutely impassive countenance, made him a most agreeable companion.

As a thinker, he was capable of the closest and most searching logical analyses, which he pursued to their last results. In his search for the ultimate source of reality, he saw the inadequacy of the prevalent proofs of the existence of Deity, and fearlessly laid them bare to a startled world. Particularly, he proved the merely subjective nature of our thought conceptions, and declared that to be verified, they must concur with objective realities. This, he showed by illustrations, they by no means did, and therefore were not absolutely trustworthy. So with the generally accepted proof of God from the argument of design. He showed that it only proved a skilful architect, but not an absolutely perfect Being, such as our conception demands. Thus he revolutionized the prevalent arguments for Deity, but his work did not end with this destructive process.

Leaving the intellect, he found God in the moral realm. The imperative voice in conscience filled him with reverence and awe. This universal and inexorable law, impelling man to resist his evil tendencies, and urging him to the higher life of duty, could but issue from a righteous Creator, Ruler and Judge. In this argument and conclusion, Kant found himself, unconsciously no doubt, in agreement with the Hebrew prophets and the Scriptures. They always represent God, as, first of all, clothed with the attribute of Holiness, and judging men not by their intellectual but by their moral character and acts. These positions of Kant, proved by the most searching and irrefutable arguments, produced a storm in the intellectual world. Protests came from every side. But the more closely the Kantian theses were studied, the more generally they came to be accepted. In Germany, Fichte, Schelling and finally Hegel, carried forward the task. In England, France and finally in the United States, great thinkers corroborated his conclu-

sions. Thus Kant became the author of a new epoch in the history of philosophy, and laid the foundations upon which all successors must build.

Reichardt gives this personal sketch of Kant's appearance and habits: "He was utterly dry in body and mind. More meagre, nay withered, than his little body, perhaps none ever existed; colder, and more purely secluded within himself, no sage ever lived. A high, cheerful brow, a fine nose and bright clear eyes distinguished advantageously the upper part of his countenance." Herder gives this attractive picture of him: "In the vigor of life, he had the same youthful gaiety of heart that now follows him in old age. His open forehead, built for thought, was the seat of important cheerfulness and joy; the most pregnant discourse flowed from his lips; wit, humor and raillery came to him at will, and his instructions had all the charm of an entertainment. With the same easy mastery with which he tested the doctrines of Leibnitz, Wolf and Hume, or pursued the discoveries of Newton and Kepler, he also took up the current writings of Rousseau, or any new phenomenon of the natural world, and from the criticism of each came back to the impartial study of nature, and to the enforcement of the dignity of man."

We subjoin a few citations as examples of the style of Kant. From the "Critique of the Judgment": "Philosophy is divided into theoretical and practical. The system of laws, relating to our conceptions of Nature, is derived from the Understanding, and is therefore theoretical. That arising from the idea of Freedom, is derived from the Reason, and is exclusively practical. The subject matter to which the laws of the cognitive faculty apply, is nothing less than the aggregate of all objects of possible experience. The provinces of Understanding and of Reason are different, though their subject matter is the same. Neither can give a theoretical knowledge of its Object in its *essential* nature, for this would be the supersensuous, the idea of which can never be raised into a cognition."

Kant, embracing in his thinking universal interests, arrived at the conclusion that the ideal government was a Democracy, and was a strong advocate of the American struggle for independence. He also in a treatise on "Universal Peace," advocated an International Tribunal for its establishment. We quote him as follows: "The Republican form of government is the only one perfectly adapted to the rights of Man, but also the hardest to establish, and yet more difficult to preserve. So that many maintain that it would have to be a colony of angels, since men, with their selfish inclinations, are not capable of so sublime a form of government. But it requires only a good organization of the state, so to array these forces against each other, that the one shall neutralize the evil intent of the other."

Kant's researches in Science were only less than those in Philosophy. As an instance, from disturbances in the solar system, he surmised the existence of another planet beyond Saturn, in a famous passage. This surmise was verified by the discovery, twenty years later, of Uranus, by Herschel.

From the time of his retirement as a Professor, his health, always delicate, declined. His memory weakened, and it was only at intervals, that his wonderful genius flamed out again. A few days before his death, he heartily thanked his physician for his attentive efforts, remarking with great effort: "I have not yet lost my feeling for humanity." His fellow citizens appreciated the fact that in his death, the world lost one of the "greatest minds that had ever aided in the solutions of humanity's deepest problems." And his fame but grows the greater with the advance of knowledge.

New York City, N. Y.

ARTICLE V.

OUR LORD'S DIVINITY.

BY PROFESSOR J. M. HANTZ, D.D., LL.D.

"When He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you." (John 16:13, 14). Such were the words of our Lord to His disciples on the night of His betrayal, when, knowing that His hour was come when He should depart out of this world unto the Father. He uttered His loving words of consolation to those whom for a while He was to leave behind on earth, and promised them after His departure the gift of the Holy Ghost, the Comforter. Probably more than fifty years had elapsed since these words were spoken when the disciple who among those sorrowing hearers was the one selected to preserve and record the discourse of that night, was also inspired, under the guidance of that same Holy Spirit which according to his Lord's promise had been given abundantly to him and to His brethren on the Day of Pentecost, to write to His little children in the faith, the witness of their aged father and teacher, to tell them what the testimony of that Spirit was, and by what means His presence and His truth were to be discerned. And very remarkable is the language in which that witness is given, both in I John 5, 6, and in other and similar passages of the same Epistle. He does not tell us, as many later teachers have told us, that the evidence of the truth of the Christian faith is to be found in the moral excellence of its teaching and example. He does not tell us that the Spirit, speaking to our own hearts, and through our own enlightened conscience, bears witness that our Lord Jesus Christ was a great preacher of righteousness and holiness.

ness and brotherly love; that His own human life was a great moral example of the duties which He taught, of holiness and purity, and mercy, and love, and devotion of Himself for others; and that these things carry with them their own evidence of their own truth and goodness. All this is most true and most important, but it is not the truth on which the Epistle dwells in this place. The criterion to which he directs his readers as the means of discovering the presence and teaching of the Holy Spirit is of a different kind. It consists partly of the confession of a revealed theological truth which no effort of human reason could have discovered without the aid of revelation, or can even verify by its own testimony after it has been revealed; and partly of the assertion of a historical fact concerning the life of Christ upon earth—a fact for which the immediate evidence is to be found in the testimony of those who were witnesses of that life and which other men must receive not as certified by their own experience, but in reliance upon that testimony. Of his own authority as an eye witness of his Master's life and acts, St. John speaks in the opening words of this Epistle, yet coupling his evidence with the assertion of an eternal dogmatic truth beyond the testimony of sense: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us):—that which we have seen and heard declare we unto you." (I John 1:1-3). And in the fourth chapter, after exhorting his readers not to believe every spirit, but to try the spirits, whether they are of God, he points out the manner of the trial in these remarkable words: "Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, and even now already is it in the world."

And in the fifth chapter, he appeals again to the witness of the Spirit in the words of I John 5, 6—words somewhat differing in themselves from the former, but, as we shall see, expressing the same meaning: “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.”

These two passages mutually illustrate and explain one another; the former especially, using language more literal and direct throws light when rightly understood, upon the more remote and figurative expressions of the latter. From the contrast, which is so sharply exhibited, between the Spirit of God and the Spirit of Antichrist, we may infer that there existed when St. John wrote, and indeed at an earlier period, (I Cor. xii, 3 may perhaps refer to an earlier form of the same error) a teaching professing itself to have sprung from Divine inspiration, the characteristic of which was a denial that Jesus Christ was come in the flesh, or, as it is worded in the second passage, that Jesus is the Son of God. It is important to the right understanding of both passages, that we should ascertain, as nearly as possible, what is the exact nature of the false teaching here alluded to, and what the opposing truth, the confession of which is made an evidence of the teaching of the Spirit who is truth, the Holy Ghost granted by the Lord to His Church.

Had the Antichristian spirit been merely spoken of as denying that Christ is come, we might be disposed to refer the Apostle's words to a contrast between the Christian belief in a Messiah who was already come, and the Jewish expectation of one who was still future. But there are two circumstances which make this interpretation inadmissible; first, the union of the name of Jesus with that of Christ, “Every spirit that confesseth not Jesus Christ is come,” and secondly, the addition of the words “in the flesh.” An unbelieving Jew, denying that Jesus was the Christ, was under no tempta-

tion to deny that such a man had actually been born into the world, and had lived and died; nor would there from his point of view, be any significance in the implied distinction between coming in the flesh, and coming in some other way.

The words of the Apostle acquire, however, a natural and a probable interpretation, when we examine the witness of history concerning certain forms of Antichristian teaching, which grew into vigor and permanence within a very few years after this time, and in the germ and beginning were, there is every reason to believe, already in existence when he wrote. The false teaching in question assumed two principal forms, both of which are repudiated together in one sentence, "Jesus Christ is come in the flesh." The distinctive feature in one of these forms of error consisted in an attempt to distinguish between the person of Christ and that of Jesus, the distinctive feature of the other was a denial of our Lord's true human nature. The one class of false teachers maintained that Jesus of Nazareth was a mere man, born after the manner of other men, but that Christ was a Divine being, who descended upon Jesus at his baptism to fit him for his work upon earth, and left him again before his final suffering: the others asserted that Christ had no real human body at all, but only an unsubstantial phantom, which assumed the appearance without the reality of human nature and human suffering. And if we may trust the tradition which represents these two forms of heresy as offshoots of the teaching of that Simon who in Samaria bewitched the people and was reverenced as a great power of God, and when, in addition to this reputed origin, we call to mind the suspicious miracles and prophecies put forward by later representatives of this kind to teaching, (e. g.; cf. Eusibius, *H. E.* iii, 26, and in the next century Basilides, *Ibid.* iv, 7) we shall not marvel at the contrast which the Apostle draws in such stern and uncompromising language, between the Spirit who is truth, and the lying spirit of Antichrist.

Bearing these circumstances in mind, we find a natural

interpretation of the apparently obscure language of St. John: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ, not by water only, but water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." It is as if he had said, "Believe not those who tell you that there is a difference between Christ the divine being and Jesus the human instrument. Jesus, the Incarnate Word is Himself the Son of God: there is no distinction of persons in His two fold nature, but one single Christ, very God and very Man. Believe not those who would teach you that Christ came by water only; that he was united to Jesus in the Baptism in Jordan, but partook not of his suffering on the Cross. There is but one Jesus Christ, who came to us as our Redeemer in both alike; in the water, wherein He was baptized to fulfill all righteousness and in the blood which He shed on the cross for the remission of sins. (ἐν τῷ ὕδατε καὶ ἐν τῷ αἷματι. The article breaks the parallel with ἐξ ἀιμάτων John 1:13, and is thus against the explanation attempted by Burton, Bampton Lectures, p. 190. The view taken above of the text is in substance that of Waterland, Works III p. 550. The explanation of the remainder is chiefly from Burton). And it is the Spirit of truth, the Holy Ghost, who bears witness to these things; that Spirit who at His baptism descended upon him, when He, the Man Christ Jesus, was proclaimed by a voice from Heaven as the Son of God; that Spirit which spake by the prophets, and testified beforehand the sufferings of Christ and the glory that should follow (I Peter, 1:2); that Spirit through whose guidance he who saw those sufferings bare record and knoweth that his record is true; through whose guidance he was taught to see in the words of Zachariah uttered in the person of the Lord Himself, "They shall look upon me whom they have pierced," a distinct avowal that he who to mere human sight was the sentenced malefactor, hanging on the cross of shame, was to the eye of faith the Lord Himself, the Divine Word "manifested in the flesh."

The particular form of false doctrine against which St. John appeals to this witness of the Spirit, has long since passed away and been forgotten, but the witness of the Spirit abideth forever and testifies to the same truth, now as of old. And even the false teaching itself, obsolete and monstrous as it may appear, even in the slight sketch which I have given of one only of its features, is not without its lesson which we may learn and profit by at this present time. Such unnatural and grotesque fictions as that which separated Christ from Jesus, and still more, that which represented the human body of Christ as an unsubstantial phantom, bear witness by their very strangeness and absurdity to the character of the teaching of the Christian Church in the Apostolic age. No attempt is made by these heretics to explain away the supernatural origin of Christianity, to represent it as the product of merely human agents and merely natural causes. No attempt is made to adopt what to a modern unbeliever seems the more rational and probable supposition, to represent our Lord as a mere human teacher whose real influence was owing only to his personal character and gifts. No attempt is made to show that the belief in His Divine nature was the result of enthusiasm or exaggeration, or misunderstanding, or imposture. And surely this circumstance is not without significance to those who look back upon it in a later age. It is a remarkable proof how thoroughly the Christian teaching of that day was pervaded and penetrated through its whole texture and substance with the fundamental belief in the Deity of Christ, that no sect or heresy pretending in any manner to attach itself to the Christian name, as these heretics did, could break away from the acknowledgment of this belief in some form or other. So saturated with this conviction were the minds of all men who had come in any way under the influence of Christian teaching, that it seemed easier and simpler to make the natural give place to the supernatural than to cast the supernatural out of their creed. It seemed simpler to deny the plainest fact of history, the veracity

of the natural senses, the testimony of those who had seen with their eyes and handled with their hands the Word of Life, than to reject altogether a doctrine telling of that which was divine and invisible, which no sense could perceive, which no history could transmit as a fact in the experience of a past generation; which appealed wholly to faith and not to sight. We can hardly over estimate the importance of the testimony, coming as it does from without no less than from within. It not only shows the central, the vital, the indispensable position which the doctrine of our Lord's Divinity occupied in the early preaching of the Gospel; but it shows also how the longing and the yearning of the world without met this preaching half way, and felt the need of what it taught, even while corrupting it by the wildest fancies of man's invention; it shows how human society, worn out and demoralized its intellectual power exhausted barren of results, its moral tone degraded to the lowest point of possible corruption, felt, as it were instinctively and unanimously, that its renovation, if it was to come at all, must come from more than human power. The whole creation was groaning and travailing together, waiting for its redemption; and none but God could satisfy the universal need.

The witness of the Spirit, sent by Christ to abide with the Church, tells us how that need is satisfied. The restless yearning of a world lying in darkness and feeling after it knew not what, the grotesque fancies of a philosophy making visible the darkness which it strove to illuminate, come in contact with that which alone could supply the one and supersede the other, the divine teaching of that Spirit who came to guide us with all truth. The teaching of that Spirit, as proclaimed by the Apostle, embraces the two-fold doctrine of the true Godhead and true Manhood of Christ. Were He merely man, there could be no marvel that He should have come in the flesh. Were He merely God, there would be no truth in the assertion of His Incarnation. The truth thus delivered in the one central, vital, cardinal doctrine of the Christian

Faith, which, under the abiding influence of that same Spirit, the Church has been commissioned to hand down to all later generations. On the day of Pentecost, with the cloven tongue as of fire resting upon him, and the newly bestowed gift of the Holy Ghost prompting his utterance, St. Peter bore witness of this two-fold truth, in the words, "God hath made that same Jesus, whom ye had crucified, both Lord and Christ." And to the same effect, the Church has embodied in her formal confessions of faith, the same recognition of the divine and human, of the eternal Sonship, the miraculous birth, the human life and suffering, the glorious resurrection and ascension of her Divine Master. "I believe in God the Father Almighty, and Maker of heaven and earth, and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead, and ascended into heaven." Whencever and wheresoever, throughout the assemblies of men meeting in the name of Christ, this confession of faith is uttered, then and there does the Church repeat to the widely-spread kindreds and successive generations of men committed to her charge, the witness of the Spirit of truth which testifieth of Christ. Whencever and wheresoever through the preaching of this doctrine, the heart of any one sinner among men is taught his own sinfulness and helplessness and his indispensible need of that Divine Saviour, then and there is repeated that conviction which, as on this day, followed upon the first preaching of the Apostle under the influence of the Holy Ghost then sent upon them, when the hearers were pricked in their hearts, and said, "Men and brethren, what shall we do?" And to us, as well as to them, is the answer of the Apostle given, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the Holy Ghost." Yes, my dear reader, to us as well as to them, if we ask in faith, shall the promise be fulfilled, not the less really because inwardly, not the

less supernaturally because no visible miracle marks the fulfilment. He comes not indeed to us with the rushing mighty wind and the cloven tongues of fire, yet there is a presence now as to the prophet of old, not in the wind, not in the fire, but in the still, small voice. In the inward and spiritual grace conveyed by those holy sacraments which Christ Himself ordained, in the deep feelings of the heart which find their utterance in prayer; in the penitence which looks to Christ alone for redemption from sin; in the gratitude which breaks forth in praise and thanksgiving to Him; in every sincere utterance of the name of Christ by those who bow in worship before Him, is fulfilled throughout all ages the assurance of the Apostle to those whom he had turned from dumb idols to God, "No man can say that Jesus is the Lord, but by the Holy Ghost." (I Cor. xii, 3).

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ARTICLE VI.

LUTHER AND TRUTH-TELLING.¹

BY PROFESSOR J. A. FAULKNER.

Northern races have placed much stress on truth and on truth-telling, so much so that they have perhaps erred on the side of bluntness and plain speaking. They have considered truth more important than one's feelings, reversing entirely the dictum of Sadi, the Moslem Persian poet, that an acceptable lie is better than an unpalatable truth, which is said to be the most popular maxim in Persia. This comes out in the proverb, Tell the truth and shame the devil. On account of this love of truth of Anglo-Saxon and kindred nations it has been considered an aggravation of the offenses of the Jesuit order that it has seemed to derogate from the sanctity of truth. The eminent Jesuit moral theologian of the last half of the sixteenth century, Sanchez, says that a person is justified to answer in a court of law that he does not know about a certain transgression, though he does know about it, if he thinks he ought so to answer. In that case he can say to himself, I do not know it to tell it to you. He also says that the witness can use double-meaning or equivocation if he thinks he is not held to answer the truth, or if he believes that a true answer would injure him. What he says is the truth in this sense that he is not obligated to tell the truth. The same plan can be used in general intercourse.² When therefore we have charges striking Luther for falsehood it makes a bad impression on Protestant peoples. If it could be proved Luther would no longer be a hero in any sense. But there are one or two general considerations.

1. Read in part at meeting of American Society of Church History, New York, Dec. 31, 1923.

2. See quotations from Sanchez covering these and many other cases of lies in Huber, *Jesuitenmoral: aus den Quellen dargestellt*, 1870, 349 ff.

1. Luther did not write his books as a scholar or investigator, but to meet some popular emergency. He could not if he wished indulge the scholar's penchant for accuracy in quotation, reference, etc. In fact that accuracy is a modern thing. It hardly occurred to the sixteenth century mind. Perhaps there were only two or three churchmen in the whole century—if they could be called churchmen—Erasmus and Melanchthon who had the mind of scholars, who therefore could in the nature of the case have care for accuracy in itself. Many of Luther's works were either sermons or works written for practical edification, and the sermons were given off-hand, taken down from memory by hearers or possibly from notes at the time. A very popular minister in my own lifetime was frequently criticized for indifference as to facts in history, science, etc. He could reply: "I am a preacher, not a historian or text-book writer. I vouch only for religious and moral truths, not scientific. For everything outside of religion I claim simply enough reality to point the comparison or moral."

2. Luther quoted from memory only, and made statements founded on general knowledge without taking time (for he had none) for verification, even if it had ever entered his mind to verify, which in that century it did not and could not.

3. Luther lived as a Roman Catholic for about forty years and was a priest of that church for about twenty-five years, and his whole mind and soul were attuned to her customs, ideals, thoughts, ways, presuppositions. As such he distinguished between what was true in the confessional, in private advices between pastors and inquirers, and what was true in ordinary life and in the world.

It has been charged that Luther misrepresented one of his own favorite mediaeval saints, the energetic and holy Bernhard of Clairvaux. He says:

As Bernhard was once deathly sick, he knew nothing else than this confession, "I have lost my time, because I have lived badly. But one thing consoles me that Thou

wilt not despise a broken and a contrite spirit." And again, "With twofold right Christ possesses the kingdom, because he is Son, and because he has suffered. And this last merit, he does not need, so he gave it to me and all other believers." You see (continues Luther) that this is the word of a thoroughly Christian heart, that he sets his entire confidence on Christ, perfectly despairing of his own works. He does not celebrate for himself the vow of poverty, of obedience and of chastity; calls rather his life as bad, and by this faith he is saved and justified with all saints."³

I think the accusations here are over-spread.⁴ First, Luther did not mean that Bernhard was in his last sickness, but only that he was sick. The very sickness was an error of Luther's memory, caused by the indistinctness of the years since he had read the holy monk's words, "My days have lengthened as a shadow, and are past and gone without fruit. To recall them is impossible. May it please thee that I ponder them with a bitter soul." In the long years memory unconsciously revived those words as spoken in grave sickness. Second, Luther did not mean that Bernhard regretted his monkery or recalled his vows. He meant and said only that in view of life and eternity he did not pride himself on his vows or build his hopes upon his monastic life, but on Christ alone. In the light of eternity his good works vanished. The learned Dominican Denifle is unnecessarily critical in accusing Luther of falsehood in the Bernhard citations. What Luther had in mind was that the famous saint in his best moments trusted in Christ alone and not in his monkery, and if he did why should not all Christians? And if so, why not take Christ for everything, so far as salvation is concerned, and not go into a monastery at all?

When Luther was in the Wartburg, away from his books, he wrote *De Votis Monasticis* and quoted St. Bernhard of Clairvaux, wrongly, and thus lays himself open

3. Luther, *Opera var. arg.* 1.338. See also 2.142; 6.278.

4. Denifle, *Luther*, 2 Aufl. i, 41.

to the charge of deception.⁵ But it is not quite so bad. In the passage in Denifle Luther does not *quote* from Bernhard at all, but refers to him as allowing all parts of the monastic rule to be subject to dispensation by the abbot, whereas Bernhard actually says that the prescriptions of the rule in great part lie in the discretion of the abbot or head, though not the spiritual parts, and that the bodily observances are under the rule of love, and so are not absolutely binding.⁶ In two other places, however, Luther gives Bernhard's principle correctly. This is how the matter stood: Since you take the vow freely, it is absolutely binding. No, this cannot be, for even the holy St. Bernhard allows that dispensations are possible. That is, practice contradicts the binding nature of the rule. When Luther wrote in the Wartburg he was thinking of the general fact that the saint allowed dispensations from the vows, without intending to intimate that the latter did not value the monastic life, or allowed the vowed frivolously to disown their obligations. But in placing the Rule of Love above the Rule of Cloister the eminent monk in principle did away with the absolute obligation of monasticism. That was in Luther's mind in his reference to Bernhard, and in that he was right and not guilty of "deception," "lies," etc., as charged.⁷

It is said that Luther imputed to St. Francis of Assisi the desire not to live according to the Rule. Of course if he did, he misrepresented, whether intentionally or not. Luther says: "St. Francis says very wisely that his Rule is the Gospel of Christ."⁸ Then interpreting the Gospel by what he knew it to be, Luther concludes that the rules of the order were not according to the real mind of St. Francis. Whereas the Rule says (if Luther had read far enough), "The Rule and Life of the Little Brothers is this, to follow the Holy Gospel of one Lord Jesus Christ,

5. Denifle, 2 ed., i.49, in Denifle, 2 Aufl., i.50 Anm. 1. 624, and 586, 646.

6. *De Praecepto et Disp.* cp 4, n.9.

7. For Luther, see Weim. Aufl. 8.

8. Weim. Aufl. 8.579.

to live in obedience, without property, and in chastity."⁹ Strictly Luther is open to criticism of Denifle here, but his object was not scientific or historic, but religious; that is to show that if Francis took the Gospel seriously, it would not have driven him to the vows. Even Catholics had sometimes played the Gospel against the practice of the Franciscans.

The famous "absolution-formula" has cut a figure in the attacks on Luther. In his larger Commentary on Galatians (Commentarius in epistolam ad Galatas, 1535, given as lectures in 1531; there was a brief commentary in German 1519, given as lectures in 1516-17: the second was an independent work) as a proof that his opponents make nothing of the merits of Christ in comparison to their emphasis on the "satisfactions and merits of men," he brings forward this "form of absolution, which the monks used among themselves," especially the more devout among them, "God be gracious to thee, brother. The merit of the suffering of our Lord Jesus Christ and of the ever virgin blessed Mary and of all saints, the merit of the order (of monks or friars), the weight of thy monkery, the humility of thy penitence, the contrition of thy heart, the good works which thou hast done and wilt do, out of love to our Lord Jesus Christ,—may these avail to the forgiveness of thy sins, to increase of merit and of grace, and to reward of eternal life."¹⁰ But Denifle shows well that this is not *the* absolution formula at all, and has nothing to do with absolution strictly so called, but is a kind of supplementary form, used for satisfaction.¹¹ The real absolution form, he says, was: "Our Jesus Christ, Son of the living God, absolve thee through His gracious mercy; and in virtue of His authority I absolve thee from all thy sins,.....in the name of the Father, of the Son and of the Holy Spirit." There is no mention of works. Luther falsifies here, says Denifle.

But this is taking Luther too literally. He does not

9. 1810, p. 197 (on Gal. 2.18).

10. See the old Engl. tr. 1575, Lond.

11. Denifle, 2 Aufl. 320.

mention the regular absolution formula here because he knew every one to whom he was speaking or writing knew it, just as they knew the Lord's Prayer. And he does not call the one he gives the form used in absolution in the Sacrament of Penance, but as "this form of absolution which the monks used among themselves," especially such "as would be counted more religious than others." He confesses it as a distinct and supplementary form. Nor is he speaking with mathematical precision (he never does) but popularly when he says that "they ('papists') make no mention of faith or merit of Christ"; what he means is that compared with the big place of works of satisfaction, of church piety, etc., there is no mention of what the Gospel makes the chief thing. Nor does he say that the form which he quotes is used *only* by monks, though this precise form must have been ("merit of the order," etc.). But this formula *was* used for absolution to this secondary sense, viz., for the wiping out of punishment, of satisfactions, and of such things involved in the full effect of ordinary absolution. It was not, therefore, a "perfectly unessential appendage," as critics allege. Kawerau brings a passage out of a Roman Catholic Confessional Handbook which says that the words concerning the merit of good works "should not be omitted, as they are very useful, because everything of that kind has the force of satisfaction (to divine justice) on the ground of the Power of the Keys." Another tract says: "These works shall be useful to thee for future redemption of thy soul from judgment." When you place Luther's formula into the whole structure of his theology as over against the Roman Catholic, Köhler well says that you hit the "springing point."¹² Strictly speaking, monkery and works availed only for remission of punishment, not of sins, themselves; but in practice and in popular estimation they ran together, just as in the case of Indulgence. The consciousness of salvation in Catholi-

12. W Köhler, *Luther und die Lüge*, 1912, 27, to whom I am indebted in this article. See also Kawerau, *Deutsch-evangelische Blätter*, neue Folge, vol. 4, 530 ff.

cism rested not so much for the absolved one on forgiveness of sins for Christ's sake *alone*, but on the works which wiped out the punishment: the more of these last the surer the salvation or the consciousness of it. Luther was practically right, theoretically—when strictly construed—wrong. For the actual history of salvation in Rome his "absolution" form was really such.¹³ Kawerau has shown that Roman Catholic writings have repeatedly designated that formula as an absolution one.¹⁴

Luther's haste on account of overwork and his reliance on his memory for quotations brought him into trouble for his use of Jerome's account of Hilarion,¹⁵ which use again is not scientifically, but is practically, accurate. It seems that the holy Hilarion felt that his end was approaching, and in longing for that end in order to be with Christ, he spoke to his soul, which seemed to be slow in leaving the body, thus: "Go on out of the body. What do you fear? Go out, my soul, why tarryest thou? For nearly seventy years hast thou served Christ, and shouldst thou fear death?" How did Luther use this? He was speaking out one of his favorite ideas, that if you had done good works for a hundred thousand years you could not for that say, "God speaks Yes to this, I am certain that my sins are forgiven." Then he illustrates this by bringing up Hilarion the abbot who, he says, at seventy-three was about to die, was fearful before death, and spoke, "My soul, why art thou fearful? Hast thou not served God for seventy-three years?"¹⁶ I think Luther's memory served him fairly well and his critic strains out a gnat. "Go out of the body, my soul, why do you fear? Why do you delay?" The word fear dwelt in Luther's memory. Why do you fear death, said Hilarion to his soul. The Christian who trusts in Christ alone has more confidence. So Luther draws the contrast between evangelical assurance of salvation and the Roman Catholic wavering in spite of works. For a full

13. Köhler, 28.

14. Kawerau, 539, 540.

15. Hieronymus, in Migne, Patr. Lat. vol. 23, p. 52, n. 44 sq.

16. Erl. Ausg. 48. 197.

history of the Hilarion incident in Jerome Luther's memory was insufficient, but for his religious use of the incident he was in the main right.¹⁷

Another passage has greatly incensed the critics. In his book *Warum des Papstes und seiner Jünger Bücher verbrannt sind* (1520) Luther gives some articles from the canon law which justify the burning of the books. The first is: The Pope and his court (or clerical followers) are not under obligation to obey God's commandments. Whereas in the canon law itself it is said only that in spirituals the priesthood are not under the kaiser, but that the converse is true. Denifle is right. But Luther proceeds from I Pet. 2:13, which the canon law itself interprets thus: The apostle writes to his subjects and demands from them the service or merit of humility. Luther sees that, and concludes that the pope excepts himself and his own from the words of Peter. But the words of Peter are God's words; therefore the pope and his own excepts himself and his clerical followers from God's words. So he gives the logical conclusion of the decretal's own words in the not literally true sentence that the pope and his crowd do not hold themselves under the necessity of obeying God's commands. A modern scholar would have quoted the first sentence of the decretal in dispute correctly, then the exegesis, as above, and shown that the latter really lays a foundation for the pope to excuse himself from the words of Peter, which to both Luther and pope was a commandment of God.¹⁸

Equally incensed are the opponents over Luther's loose way of giving another article of the canon law, He can serve no God who is married.¹⁹ But the service of God is not the general service which any one can render, but servire Deo is a technical expression as—to act as priest or minister, and frequent passages on the canon law confined that to the unmarried. It was one of the aims of Luther to drive an enforced celibacy out of the church,

17. See Köhler, 29.

18. Weim. Aufl. 7, 165. Köhler, 30-32.

19. Denifle, 2 Aufl. 863. See Luther, 7, 175.

and in one of the greatest books ever written, *To the Christian Nobility of the German Nation*, it is demanded that that law be rescinded. In this same book he brought in a new conception of priesthood, viz., the general priesthood of believers, and perhaps it was his thought to bring home to Rome her departures from apostolic practice by this new conception of religious service. As though he said: "In confining the highest service of God to the celibate, don't you see you are really debarring it from God's people as such? Because there is no such thing as a priesthood in your sense. It is in an unchristian conception. You are really saying, To serve God worthily you must be celibate."

Luther's use of canon law in another sentence is also thought reprehensible. He puts it, *The pope and his chair are not obligated to obey Christian Councils and ordinances.*²⁰ This does not apply to pope Paschalis, says Denifle, though Luther declared that he himself was independent of Councils. This chapter in the canon law treats the question why the pallium cannot be granted without a previous oath of obedience to the pope. (The pallium was a ring-like strip of white woolen cloth worn by popes, patriarchs and archbishops, as significant of their jurisdiction). It is objected that Christ has forbidden the oath, and in decrees of Councils no such law is laid down. Pope Paschalis answers this: "You say that Councils lay down no such principle, as though any Council could lay down a law to the Roman Church; whereas all Councils are held and receive authority from the authority of that Church, and in their decrees the authority of the Roman pope is distinctly excepted" (that is, through the Latin formula, "saving in all things the authority of the Apostolic See"). Luther therefore was thoroughly justified in referring to this chapter as justifying his putting of the law that the pope is not obligated to obey Councils.

The Reformer puts another principle of canon law in this way: "No one on earth can judge the pope, nor di-

20. *Chap. Significasti, de elect.*; see Kähler 34.

rect his judgment, but he shall judge all men on earth." Well, for one who was not a professional lawyer in this department, Luther made a pretty good guess at what the law taught. It ran and runs (and some think it would be enforced if circumstances permitted): "The whole church throughout the world knows that the holy Roman Church has the (legal) Right to judge over all, and that it is allowed to no one to judge over her judgment. For one can appeal to her from every part of the world, but from her no one is permitted to appeal."²¹ Enough said.

Nor is there any lie in an ironical quotation of Scripture. In a letter to his learned friend Lang he says: "The power of the Word is either hidden, or it is in us all too weak, at which I wonder much. For we are the same as before, hard, irrational, intolerant, transgressors, drunken, loose, lovers of strife. In short those marks and the surpassing love of Christians are not manifest, and there is verified the saying of the apostle Paul, The Kingdom of God we have in word, not in power."²² As Paul really says the opposite, Denifle thinks Luther even falsifies Scripture.²³ The learned critic is too serious. Would not Lang see immediately Luther's meaning in turning Paul's words to suit the situation he is describing?

Finally, as to these "falsifications" of his authorities, we have the famous case of "allein" in Rom. 3:28. Köhler thinks well that Luther's own words are the best refutation.

I know well enough that in Rom. 3 in the Latin and Greek text the word (solum) does not stand, and the Papists do not have to teach me that. This is how it is: These four letters *sola* do not stand there, but the *meaning* of the text has them, and if one will clearly and adequately turn the text into German, they belong there.

21. See *Corpus Jur. can.*, ed. Friedberg i.611, and Köhler, 35, for this and other references.

22. Enders, 3.323. Of course Luther refers not to himself and Lang but to German conditions generally.

23. Denifle, 2 Aufl. i.327.

For I want [in Bible translation] to speak German not Latin nor Greek. But it is the way of our German speech in speaking of two things, one of which is affirmed the other denied, to use the word "allein" beside the word "not" or "no." As when one says: the peasant brings grain alone, and not money. Or, I have really no money, only grain. Or, I have eaten only (allein), not yet drunken. Or, Have you written only (allein), not read over? And many other instances in daily use....²⁴ And not only have I followed the method of our speech, but the text and meaning of St. Paul demands the same. For he handles the chief piece of Christian doctrine, namely, that we through faith in Christ without any works of the law are justified, and cuts off all works so clean that he also says that the works of the law (which is still God's law and word) do not help to justification... Where one cuts off so clean all works, the meaning must be that faith alone justifies. And he who distinctly will speak of such cutting off of works must say, Faith alone and not works makes us justified. The subject itself compels that, besides the way of our speech... Nor am I the first who have said, Faith alone justifies, for Ambrose, Augustine and many others have said it. And he who will read and understand St. Paul must say it and cannot otherwise. His words are too strong to suffer any work [as justifying].

In the critical times of 1518-20 there was some wavering on Luther's part, now using strong words against the pope, now humbling himself, and this change of attitude has been interpreted as lying, dissimulation, etc. Also in regard to his view of the pope, now acknowledging him, now calling him Antichrist. This is inconsistent with Luther's truthfulness. An interesting question is thus thrown open. As to Antichrist Luther was not clear. He was influenced by the eschatological views of his time which considered the end of the world and Anti-christ together. From 1513 to 1516 he thought of Anti-christ as the enemy of the Gospel, who rules in the world,

24. Erl. Ausg. 65. 109 f., 115 ff.

and particularly where the Gospel is carried on. The Turk is Antichrist, but not the only one, as are also the jurists and scholastics who during the last three centuries have taught anti-christianity. Sometimes Luther thinks of Antichrist as a condition of corruption, not as a person. In his oldest writings where he speaks of Antichrist there is no reference to pope or Rome. The first time it occurs to him that possibly the latter may have to do with Antichrist is in a letter to his friend, pupil and brother Augustinian monk, Link, 11 Dec. 1518. He transmits to him the acts of his Augsburg trial under Cajetan; he had to flee for his life and for the opposition of the representative of Rome against the Gospel, which he felt he must proclaim,—there, he says, lives again the struggle of Antichrist against the Gospel. "I do not know whence I got the thought,—the affair had not in my opinion yet begun; I send you my little work by which you can see whether I am right in having a presentiment that the true Antichrist of Paul rules in the Roman court."²⁵ Notice: (1) He has a surmise only. (2) The Antichrist is not the pope, but he rules in the court in the pope's city. Representatives of that court he had personal experience of in Cajetan and Miltitz, but he does not say that they are Antichrist, which seems rather as yet to be a condition or spirit. Nor are we justified in referring the "Roman serpent" of the letter of 13 January 1519 to the pope, as it is rather the Roman system, which oppresses him with a new Indulgence decree.

The preparation for the Leipzig Debate brings the pope more into his view. He reads the racy notorious Dialogue which is ascribed to Erasmus *De Obitu Julii Pontificis Maximi*²⁶ sometimes called *Julius Exclusus* and

25. Enders i. 316.

26. The reader will find this famous piece translated freely by Froude in his Erasmus (1894) N. Y. ed. '95, 149-168. The original is in Jortin, Erasmus, iii 286-307 (ed. 1808: see also his introductory remarks, pp. 280-6. Pastor thinks it probable that the author is Fausto Andrelini (Geschichte der Päpste, iii (1895) 685 note 2). Dr. Preserved Smith takes the Erasmian authorship for granted (Erasmus 1923, p. 427).

studies the Decretals, and all this makes him think that his previous protests have been slight, and that now he must go against the pope and the Roman arrogance. In another letter on the same day he speaks only of the corruption of the court, and wants to protect the pope. "The strife will be around the holy canons, that is, the profane corruption of Holy Scripture. I have long wished that, but have not myself ventured to start it. God draws me, and I follow him not unwillingly. If the Roman court feels pain over the dying Indulgences, what will they do if now—so God wills—their decrees breathe out their life.... I will hold on the power of the pope as highest and confess it, but I will not tolerate corruption of Scripture." A few days later: "I have never wanted to fall away from the Roman chair, if the Roman decrees would only let me have the Gospel pure and take away everything else I wouldn't move a finger." Eight days later: "I read zealously the papal decrees for my Disputation, and—in your ear I say it—I know not whether the pope himself is Antichrist or his apostle, so lamentably is Christ corrupted and crucified in the decrees. It pains me wonderfully that the folk of Christ are so mocked under the appearance of laws and Christian names,.... not to speak of what the Roman court spouts forth in similar works of Antichrist."

We can see how Luther was struggling with the problem of Rome, feeling that its apostasy from Christianity was complicating it with Antichrist, but not sure how. Then as to his letter of submission,—here was the only church of the West for a thousand years, Europe and apparently the world bound up with its fate, all his memories, ideals, thoughts wrapped around it and in it! Is it any wonder that before its imposing tradition he wrote humbly to its head? Those changes of feeling in crises times are readily understood. With good conscience he could say: "I have neither willed nor do I will to dispute or overthrow in any way the power of the Roman Church or of Thy Blessedness." Not yet was the "Roman serpent" or Antichrist identified with the

Church or pope. In Luther's various reactions in these confusions and conflicts it is invidious to speak of "intentional deception." Luther's letter of submission to the pope was written when relations with him had not reached a head, and it was only a sketch or first draft, and was not sent.²⁷ As to his opinions on Indulgences, in his private letters he could give his own private views or feelings; in his public declarations or letters to bishops he could speak as one who knew that the question was not decided by the Church, thus leaving open the way of obedience to the authorities. Inconsistencies in utterances are thus explained without references to "lies." A careful analysis of the various letters, etc., recognition of time, occasion, and background of each, and of the psychological reactions of Luther, would have helped the critics.

Grisar thinks the letter of Luther to the kaiser of August 30, 1520, in its humble attitude is in conflict with a letter of a couple of weeks earlier to his friend Spalatin, librarian, secretary and chaplain to elector Frederick the Wise, where he says, "The die is cast" and that he does not care for the wrath of the Romans, etc. But the letter to the emperor is a political action, written partly in the interest of the elector of Saxony, and revised by Spalatin. The letter to the latter was simply a private communication of his feelings toward the Roman court. Both letters represented a side of Luther and his genuine feelings under different relations and times. In one letter Luther was "in the service of electoral politics, which was doing everything to bring about a hearing of Luther before the estates of the empire and to nullify the Roman intrigues working toward the annihilation of the heretic."²⁸

The celebrated case of the predating of the letter or declaration of October 1520 to September 6 is another

27. See Breiger, *Luther-Studien* i, in *Zeitschrift f. Kirchengeschichte*, 15, 204-21, see p. 209.

28. For letter to kaiser see Enders, 2467-70 (no. 343), for the other letter (*iacta mihi alea*) 431-3 (no. 323).

"deception" of Luther. The papal nuncio Karl von Miltitz tried hard to heal the breach between Luther and the pope, or to forestall a final breach, which of course Luther was anxious for also, if the Gospel was not compromised. So he brought Luther to promise to write a letter to the pope saying that he had no intention to attack him personally, and that if his opponents would not attack him he would also keep silence. But in the meantime the papal bull which Eck brought from Rome had been published, September 21, which was a bitter pill to those who were seeking a composition of the difficulties. That changed everything. If you speak your enemy fair he may listen to you; but once you threaten him, his self-respect, his manliness, his pride, and the indignation of all his friends,—all this surges up against you. Your case is lost. Von Miltitz saw this. But so anxious was he to help matters and save the Roman Church in Germany that he arranged with Luther to antedate the letter, to which the latter consented. This able and conciliatory ambassador tells the story in a letter to the elector. "Luther is consenting to the papal Holiness in all humility to write in Latin and German [a conciliatory declaration to the pope with the book], and to dedicate to His Holiness a little book. This book [his celebrated classic, *Of the Freedom of the Christian Man*] will appear in twelve days [that is, in October 26, as Miltitz is writing October 14], and will have the date, September 6. But upon that [when the letter appears] no one must say that Eck and his crowd with his bull have compelled him to write, which bull was published September 21, so this book [of which the conciliatory letter or dedication or introduction was to be a part] is to go out fifteen days before any one knew of the bull."²⁹ The antedated letter was to be a kind of preface to the tract on Christian Liberty.

The case was really one between the skillful mediating policy of von Miltitz and the aggressive anti-Luther tactics of Eck, who dished his brother's schemes by pub-

29. Quoted by Enders, 2.495, note 3.

lishing the bull of (threatening) excommunication, September 21, 1520. Back in August Luther had promised the nuncio that he would write the desired letter, so that when actually written it expressed the situation of September 6, when it was intended to be written. It was no deception, therefore, either to the pope as to the fact (viz, that early in September, 1520, Luther was willing to write as he did), or on Miltitz's or Luther's part (for both were equally involved). It did not tie Luther's hands after September 21, or even after September 6, if any one attacked him first. Its main significance was a triumph of the policy of Miltitz against Eck, that up to September 6 there might be a solution of the German troubles. Some would call the predating a diplomatic play, but as it deceived, and was intended to deceive, no one, it seems hardly worth while to make a fuss about it.

Lastly, I have space only for one more alleged "lie," that is, the assumption by Luther at first that the writ of the bishop of Meissen, the papal brief of August 23, 1518, and especially the excommunication-threat bull of 1520, were supposititious or unauthentic, whereas he really believed them genuine. But it must be remembered that there were grave doubts as to 1520 bull, as shown in the actions of the University of Wittenberg, and by the earnest endeavors of Erasmus to nullify it, partly on the ground of its not being genuine. Besides, it was held perfectly justifiable to point out difficulties in the way of acceptance of bulls of this nature, as to irregularities in their publication, their wording, etc., in order to moderate points of opposition. It was known that Eck was behind the bull, and his virulence against Luther made everyone feel that the pope could not be entirely responsible for it. Doubts were shared by Catholics.³⁰ Then the papal bull of August 23, 1518, was so unusual in its

^{30.} On this see Faulkner, Erasmus, 221-3, and further Kalkhoff, Die Vermittlungspolitik des Erasmus, 1903 (Archiv für Reformationsgeschichte, 1 Jahrg., Heft 1).

tone, so sharp, so peremptory (he is a heretic, imprison him, recantation or excommunication, etc.) that even so mild and impartial an historian as von Ranke held it as made-up. We need not call Luther a "liar" for being indignant at it and treating it as unguenuine.³¹

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31. Let me refer to Walther, *Für wider Rom.* 1906 (see index under *Lüge*) Köhler, *Luther und die Lüge*, 1912, as well as to the older pamphlet of Sodeur, *Luther und die Lüge*, 1904.

ARTICLE VII.

THE LUTHERANS OF AMERICA 1923.

BY G. L. KIEFFER.

The Lutherans of America, as shown by the statistics of the General Lutheran Church Bodies, showed fair progress during 1923. There was a net increase of 491 congregations, 1,174 church edifices, 425 parsonages, 77,610 baptized members, 82,344 communicant members, 101,492 communing members, 1,301 Sunday Schools, 41,922 scholars 22,749 week-day school scholars, 124 brotherhoods, 343 missionary societies, 728 Luther Leagues, 35 Walther Leagues, 920 other young people's societies. In property valuation, the net increase was \$10,646,314, for church edifices; \$2,010,430 for parsonages; \$1,053,711 for school and parish houses; and \$9,670,774 in total valuation, while the indebtedness increased \$1,596,803. In expenditures, there was an increase of \$4,557,094 for current expenses; a net increase of \$2,338,144 in congregational expenses; and, a net increase of \$2,227,583 in total expenditures.

A grand total summary of the parochial statistics for the twenty-one General Lutheran Bodies (including the Negro Mission work of the Synodical Conference) working within the United States and Canada is as follows: Ministers, 10,365; ministers in other lands, 234; total number of congregations, 15,426; total baptized membership, 3,801,335; total confirmed or communicant membership, 2,521,178; total communing membership 2,029,136; total children accessions, by baptism and otherwise, 132,891; total adult accessions, by baptism and otherwise, 157,570; total children losses, by death and otherwise, 20,078; total adult losses, by death and otherwise, 95,595; congregational schools—Sunday schools, number 10,581; officers and teachers, 101,110; scholars, 1,027,279; Home department, 30,796; cradle roll, 64,443; parochial schools,

number, 2,400; teachers, 2,560; scholars, 112,273; other week-day schools, number, 3,302; teachers, 4,624; scholars, 109,542; number of catechumens in the catechetical classes, 75,396; students in Lutheran institutions, 7,314; in non-Lutheran institutions, 22,464; preparing for the ministry, 1,407; for parochial school teaching, 541; preparing to enter the deaconess work, 79; men's societies, Lutheran brotherhoods, 1,130 with 54,424 members; synodical brotherhoods, 195 with 6,652 members; other men's societies, membership, 56,386; women's societies, missionary, 4,056 with 175,485 members; other women's societies, 4,114 with 91,194 members; young people's societies, Luther Leagues, 4,874 with 172,340 members; Walther Leagues, 1,035 with 42,000 members; other young people's societies, 445 with 7,989 members; other congregational societies, 1,399 with 21,001 members. The valuation of congregational property is: \$171,610,432 for church edifices; \$16,682,890 for parsonages; \$2,924,284 for school and parish houses; \$1,866,134 for endowment; \$10,150,896 for other property, making a total valuation of \$203,234,636 with a total indebtedness of \$11,744,110. The expenditures for congregational expenses as made for usual current expenses amounted to \$25,298,620, the unusual expenditures for the year were \$4,959,382, making a total of \$30,258,002. The expenditures made by the congregations for benevolence were: education, \$1,639,508; foreign missions, \$1,301,468; home missions, \$2,028,365; inner missions, \$1,652,371; other benevolence, \$1,721,121; not designated, \$1,059,272, making a grand total of \$9,402,105. The total congregational expenditures for both local purposes and benevolence amounted to \$39,660,107. The average contribution per communicant member for local work was \$12.00 and for benevolence or general work \$3.73.

The General Lutheran Bodies, of which the above is a total, reported their statistics as follows: (1) United Lutheran Church in America, 1,164,550 baptized members, 919,063 confirmed members, 621,123 communing members, 3,465 Sunday Schools, 55,330 officers and teach-

ers, 555,510 scholars, 28,446 in the home department, 490 week-day schools, 1,453 teachers, 25,149 scholars, congregational property valued at \$81,973,253, congregational expenditures \$10,825,545, total benevolence \$3,043,971 and total expenditures \$13,869,516; (2) Joint Synod of Ohio,—245,350 baptized members 153,166 confirmed members, 122,692 communing members, 827 Sunday Schools, 5,160 officers and teachers, 75,627 scholars, 255 parochial schools, 299 teachers, 9,372 scholars, congregational property valued at \$11,225,860, congregational expenditures \$1,588,581, total benevolence \$683,441, and total expenditures \$2,272,022; (3) Iowa Synod,—211,922 baptized members, 136,563 confirmed members, 134,567 communing members, 718 Sunday Schools, 3,682 officers and teachers, 41,467 scholars, 76 parochial schools with 53 teachers and 1,750 scholars, 465 week day schools with 159 teachers and 17,156 scholars, congregational property valued at \$8,800,399, congregational expenditures \$1,473,426, total benevolence \$330,162, and total expenditures \$1,803,588; (4) Buffalo Synod,—9,523 baptized members, 6,757 confirmed members, 4,980 communing members, 32 Sunday Schools, 280 officers and teachers, 2,118 scholars, 15 parochial schools with 3 teachers and 347 scholars, congregational property valued at \$589,000, congregational expenditures \$63,334, total benevolence \$16,389, and total expenditures \$79,723; (5) Immanuel Synod,—1,998 baptized members, 1,249 confirmed members, 937 communing members, 8 Sunday Schools, congregational property valued at \$65,000, and total expenditures \$6,400; (6) Jehovah Conference,—1,283 baptized members, 864 confirmed members, 648 communing members, 4 Sunday Schools with 35 officers and teachers and 385 scholars, 3 weekday schools with 3 teachers and 52 scholars, congregational property valued at \$50,000, congregational expenditures \$5,000, total benevolence \$800, and total expenditures \$5,800; (7) Augustana Synod,—294,154 baptized members, 210,218 confirmed members, 168,540 communing members, 1,020 Sunday Schools with 11,665 officers and

teachers and 91,660 scholars, 261 parochial schools with 432 teachers and 9,872 scholars, congregational property valued at \$18,482,290, congregational expenditures \$3,128,468, total benevolence \$994,538, and total expenditures \$4,123,006; (8) Norwegian Lutheran Church in America,—459,472 baptized members, 291,205 confirmed members, 99,768 communing members, 1,376 Sunday Schools with 9,991 officers and teachers and 83,370 scholars 1,239 week day schools with 2,179 teachers and 41,034 scholars, congregational property valued at \$19,269,198, congregational expenditures \$2,812,260, total benevolence \$930,370, and total expenditures \$3,742,630; (9) Lutheran Free Church,—42,000 baptized members, 30,000 confirmed members, 25,000 communing members, 212 Sunday Schools 177 parochial schools, congregational expenditures \$350,000, total benevolence \$123,669, and total expenditures \$473,669; (10) Eielsen Synod,—1,200 baptized members, 400 confirmed members, 250 communing members, 20 Sunday Schools with 20 officers and teachers and 200 scholars, 12 parochial schools with 12 teachers and 160 scholars, 35 week day schools with 35 teachers and 200 scholars, congregational property valued at \$22,500, congregational expenditures \$30,000, total benevolence \$7,000, and total expenditures \$37,000; (11) Church of the Lutheran Brethren,—2,000 baptized members, 1,500 confirmed members, 600 communing members, 25 Sunday Schools with 110 officers and teachers and 700 scholars, congregational property valued at \$85,000, congregational expenditures \$50,000, total benevolence \$42,000, and total expenditures \$92,000; (12) United Danish Church,—23,398 baptized members, 16,513 confirmed members, 16,513 communing members, 160 Sunday Schools with 1,062 officers and teachers and 8,388 scholars, 71 week day schools with 2,023 scholars, congregational property valued at \$1,498,500, congregational expenditures \$275,000, total benevolence \$73,734, and total expenditures \$348,734; (13) Danish Church,—20,934 baptized members, 13,772 confirmed members, 10,069 communing members, 65 Sunday Schools with 259

officers and teachers and 2,784 scholars, 59 week day schools with 1,491 scholars, congregational property valued at \$786,950, congregational expenditures \$125,184, total benevolence \$20,350, and total expenditures \$145,534; (14) Icelandic Synod,—7,557 baptized members, 5, 208 confirmed members, 2,198 communing members, 32 Sunday Schools with 206 officers and teachers and 1,463 scholars, congregational property valued at \$165,101, congregational expenditures \$70,000, total benevolence \$9,391, and total expenditures \$79,391; (15) Suomi Synod,—37,441 baptized members, 29,400 confirmed members, 20,951 communing members, 214 Sunday Schools with 1,638 officers and teachers and 11,569 scholars, 86 week day schools with 89 teachers and 4,232 scholars, congregational property valued at \$844,214, congregational expenditures \$151,777, total benevolence \$36,261, and total expenditures \$188,038; (16) Finnish National Church,—7,992 baptized members, 4,995 confirmed members, 4,995 communing members, congregational property valued at \$200,000, congregational expenditures \$38,000, total benevolence \$4,989, and total expenditures \$42,989; (17) Finnish Apostolic Church,—30,000 baptized members, 20,000 confirmed members, 15,000 communing members, 45 Sunday Schools with 135 officers and teachers and 4,000 scholars, 15 parochial schools with 15 teachers and 600 scholars, congregational expenditures \$70,000, total benevolence \$4,313, and total expenditures \$74,313; (18) Missouri Synod,—1,016,436 baptized members, 627,012 confirmed members, 627,012 communing members, 1,906 Sunday Schools with 11,537 officers and teachers, and 126,985 scholars, 1,265 parochial schools with 1,470 teachers and 73,989 scholars, 854 week day schools, with 706 teachers and 18,205 scholars, congregational property valued at \$53,361,557 congregational expenditures \$7,852,530, total benevolence \$2,621,483, and total expenditures \$10,474,013; (19) Joint Wisconsin Synod,—197,914 baptized members, 139,605 confirmed members, 139,605 communing members, 345 Sunday schools with 17,699 scholars, 324 parochial schools

with 238 teachers and 13,499 scholars, congregational property valued at \$5,615,815, congregational expenditures \$1,142,236, total benevolence \$425,379, and total expenditures \$1,557,615; (20) Slovak Synod,—13,669 baptized members, 7,000 confirmed members, 7,000 communing members, 38 Sunday Schools, congregational expenditures \$140,987, total benevolence \$15,232, and total expenditures \$156,269; (21) Norwegian Synod,—6,737 baptized members, 4,583 confirmed members, 4,583 communing members, 17 Sunday Schools with 625 scholars, congregational expenditures \$35,640, total benevolence \$18,533, and total expenditures \$54,223; (22) Negro Mission,—3,705 baptized members, 2,105 confirmed members, 2,105 communing members, 52 Sunday Schools with 2,729 scholars, 38 parochial school teachers and 2,684 scholars, congregational property valued at \$200,000, and total expenditures \$23,634. The last named, the Missouri Synod, the Joint Wisconsin Synod, the Slovak Synod, the Norwegian Synod, and the Negro Mission, compose the federation known as the Synodical Conference. The total statistics for this organization are: 1,238,461 baptized members, 780,305 confirmed members, 780,305 communing members, 2,358 Sunday Schools with 148,038 scholars, 1,589 parochial schools with 1,746 teachers and 90,172 scholars, 854 week day schools with 706 teachers and 18,205 scholars, congregational property valued at \$59,177,371, congregational expenditures \$9,195,027, total benevolence \$3,080,727 and total expenditures \$12,275,754.

The work of the Lutherans of America includes every legitimate church enterprise. Their main effort is to preach the Word of God in its truth and purity, in the language of the people to whom they minister, and to administer the Sacraments rightly that God may be glorified and men may be saved.

The distress of the Lutheran people in Central Europe and foreign mission fields occupied the attention of the Lutherans of America throughout the year. The General Lutheran Bodies from 1-17, with the exception of 3,

the Iowa Synod, conducted their relief work through their agency, the National Lutheran Council. This organization has aided Lutherans in seventeen European countries, and seven foreign mission fields. For European relief, 2,497,791 pounds of clothing were contributed up to August 1, 1923, and the total amount of money contributed was \$2,275,661.29. The Iowa Synod conducted their relief work during the past year through a Committee of their own, as did also the Missouri Synod of the Synodical Conference. The Iowa Synod reports \$164,372.19 contributed through their own committee in addition to the contributions made through the National Lutheran Council. The Missouri Synod reports \$640,157.72 contributed up to January 31, 1923. This makes a grand total of \$3,080,191.20 for European relief work, carried on by the Lutherans of America, as reported through the agencies of the Church.

The Lutherans of America were especially interested in the Lutheran World Convention which met at Eisenach, Germany, August 19-26. The following General Lutheran Bodies were represented: United Lutheran Church, Joint Synod of Ohio, Iowa Synod, Augustana Synod, Norwegian Lutheran Church, United Danish Church, and the Icelandic Synod.

The following General Lutheran Bodies held general conventions during 1923: Joint Ohio Synod, Iowa Synod, Buffalo Synod, Augustana Synod, Norwegian Lutheran Church, Lutheran Free Church, Eielsen Synod, United Danish Church, Danish Church, Icelandic Synod, Finnish National Church, and Missouri Synod. All of the conventions showed a marked tendency towards reorganization for greater efficiency in the work of the several Lutheran Bodies.

During the year there has been shown a remarkable zeal in the promotion and expansion of the educational interests among the Lutherans of America. This has been shown by official action of several General Bodies for endowment appeals for all of the educational institu-

tions of those Bodies, these appeals ranging from \$200,000 to \$10,000,000.

The Lutherans of America, during the past year, have shown a remarkable development in consecration and devotion to their Church and the work of the Church. This is especially shown by the emphasis placed upon the benevolent work of the Church and evangelism. The year 1923 has been a good year for the Lutherans of America in spite of the fact that the Christian Church is beset by foes from within and without and is fighting to retain its hold on the Bible as the inspired and infallible Word of God. The Lutheran Church in 1923 has been spared any such humiliation and distress. The Lutheran preachers and people adhere to the historic beliefs of Christendom.

Statistical Department
National Lutheran Council.

New York City.

ARTICLE VIII.

CURRENT THEOLOGICAL THOUGHT.

BY J. A. SINGMASTER, D.D.

(From the April Quarterlies).

EVANGELICAL LUTHERANISM.

The Lutheran Church Review prints an address made at the Eisenach Conference by Bishop Jaaks Gummerus on "The Ecumenical Character of the Lutheran Church." We present the summary:

The ecumenicity of Lutheranism is not something that, in imitation of what other branches of Protestantism have done for their international organization, we must seek for the first time to bring about artificially at these sessions. The consolidation of other churches has indeed incited us to action, but only externally; in reality an ecumenical Lutheranism has existed this long while, but only now does it manifest itself more openly, and that too to any extent that possibly surprises us. There are three outstanding domains: Germany, the North and North America. Numerically these are very unequal. The German group, especially if on the east the scattered German diaspora regions are included, comprises five-eights of the whole, while in America the Germans form a very considerable part of the Lutheran Church. But the other two groups are also of such importance that they make their influence felt altogether independently of the German group. Each has its peculiar gifts. The Lutheranism of Germany on the virgin soil of the Reformation, the bearer of tradition, the center of theological activity, the scene of a new churchly and religious life in the midst of great misery; the Lutheranism of the North, that needs wage no conflict with Romanism or the Reformed Churches, and that can therefore develop its life

quietly and unhampered; and the youthful energetic and joyously hopeful Lutheranism of America—these, with all their diversities, after all possess a unity of spirit and inner life; and only where this is the case can the true ecumenicity of the Christian Church become a reality. In order to preserve and strengthen this unity it is above all necessary that we remember what is the essence of true Christianity, which is also the essence of Lutheranism, to wit, the saving faith that is anchored in the confession of Christ as Lord and Saviour.

THE WANTS OF INDIA.

Prof. Philo M. Buck, Jr., Dean of the College of Arts and Sciences in the University of Nebraska, whose parents are missionaries in India, in an excellent article on "What India Wants" in the *Yale Review* summarizes the "wants" as follows:

What India wants and needs is a return to the personal understanding between the government and the people. How this can be achieved, and trust and confidence again be established, is a question for Indian and English statesmen. Sympathy, trust, understanding, these are big words; they mean leadership in the widest possible sense. In the first place, the English should co-operate with the Indian National Congress, and not boycott it. At the one held in Gaya in December, 1922, there was but one European present among the ten thousand delegates and visitors, and he was an American college professor. The Indian is not difficult of approach. He is quick to respond to sympathy, far quicker than most people, and he can trust farther than most when trust is called forth by sympathy. If once a basis can be found for co-operation by getting together all the various conflicting political and social interests in the country, the future is reasonably secure. But if not, there are darker days ahead for the Indian statesmen and the British administration.

ISLAMIC NATIONALISM.

The International Review of Missions has an article by Dr. Charles R. Watson on "Nationality in Islamic Lands," in which he deals sympathetically with the problem of nationality as a factor in missionary extension.

The supreme expression, however, of sympathy with the oriental movement toward nationality lies not in speech but in action. To say to the Egyptian, to the Syrian, to the Turk, to the Arab, "We sympathize with you in your national aspirations. We believe you ought to be free ultimately to determine your own national development," involves more than may be imagined. Consistency requires that the same attitude be taken in other spheres, in respect to the development of the native Church, the development of an indigenous educational program, the development of indigenous lay leadership. Here is where the acid test of the missionary's sympathy will be found. In these spheres practical sympathy with nationalistic aims will cost many a pain of readjustment, of surrender, of forbearance, but the price paid will yield a sense of Christian fellowship, of partnership, of Christian brotherhood, which will mean more for the rapid extension of Christ's Kingdom in these lands than decades can accomplish under the old regime.

THE CHRISTIAN HOME IN CHINA.

The effect of Christianity on the home in China is pictured by T. W. Douglas James in an article in the *International Review of Missions* on "The Christian's Deliverance from Superstition and Fear."

When we turn to the Chinese Christian home the change is marked. I am not sure that you will find the usual fatalistic smile so readily. But what you will find is an entirely different cast of countenance—a more open expression, and the features of men and women who are at home with themselves and who have asked some of the ultimate questions of life. So instead of a smile which

veils you may get a look of mingled intelligence and inquiry, which, when its understanding is satisfied and trust established, may become the smile of intimacy and welcome. The Christian home is light and airy—windows are cut in the walls, charms, incense and ancestral tablets have vanished, and as a rule there is more cleanliness. The whole paraphernalia of lucky days has gone, and for the mandarin-idol and the host of spirits is substituted the gracious Father of Love. The change is displayed in improved marital relations, in the stresses laid on general education, and in the care of girls equally with boys. In the morning the housefather gathers the family round him for worship, in the evening he recommends them all to the care of the Father.

THE FAITH UNCHANGEABLE.

In a symposium printed in the *Methodist Review* on the words of Jude, "the faith once for all delivered to the saints," Dr. F. W. Hannan of Drew Seminary expresses his interpretation as follows:

We say, therefore, that the "faith once for all delivered to the saints" is the love of God our Father revealed in his saving grace, which reached its climax in Jesus Christ his Son; and that this grace is made effective as salvation in human life by faith in, obedience to, and love for Jesus Christ as Savior and Lord. His salvation is built up into Christian character and expressed in Christian service through prayer and the power of the Holy Spirit. This is a "once-for-all" work.

There will be no greater God revealed than the loving Heavenly Father revealed in Jesus Christ.

There will be no other Savior than Jesus Christ, who came to seek and to save the lost and to whom there are no hopeless or impossible cases.

There will be no other salvation than that which is given, for it saves man to the uttermost and forever.

There will be no other spiritual dynamic than the Holy Spirit of God working in the lives of men.

There will be no other way by which man can appreciate this salvation provided by God, except by faith in, obedience to, and love for Jesus Christ. That is, to make salvation effective God and man must work together.

There will be no better way of expressing that salvation as an experience than through prayer and good works, that is, through worship up to God and service out to man.

This is the faith once for all delivered to the saints as I see it. It will forever expand with man's expanding life. It will meet every new need and satisfy every holy desire and realize every noble ambition. It will not be done over again and will not be superseded.

THE MINISTRY.

Dr. C. M. Hill, Pres. of the Berkeley Baptist Seminary in writing of "The Salvation of the Ministry" in the *Crozer Quarterly* alludes to the responsibility of the churches as follows:

Let me begin by saying that the churches must conserve the ministry. I shall be brief here where so much might be said. The churches demand an efficient ministry—almost an ideal ministry. No one can blame the church for wanting an ideal man. But we may question whether churches recognize their own responsibility for producing and developing the type of minister they demand. There are several things the churches should remember when they begin to set up high standards for the ministry. One is that the ministry arises out of the churches. A congregation that has not in a period of years sent out into the ministry one or more of its ablest young men has no great call on the best product of some other church. But do not the colleges and theological schools determine the quality of the ministry? The schools have their large responsibility here, but they can only do their best with the men whom the churches send them. Looking at it from this point of view, it becomes evident that if at any time the churches are unable to

find an adequate ministry, the prime responsibility is their own.

JOHN HENRY JOWETT.

The same Quarterly pays the following deserved tribute to the memory of Jowett, so well known here and in England as a gifted evangelical preacher.

The death of John Henry Jowett leaves the ranks of the preachers of England and of the world sadly impoverished. It has come to the lot of few preachers, during their lifetime, to become more "the preacher's preacher" than he. Frederick W. Robertson was discovered by other preachers only after he had done his work, and his sermons had been sent out in printed form. Hundreds of ministers read with fructified minds the printed sermons of Jowett, and scores, at almost every service, heard his living voice in the afternoon services of the church at which he ministered while in America. Many preachers came long distances to hear him while preaching in New York, Birmingham, and London.

Jowett's insight into Scripture, his spiritual interpretation of life, his direct naturalness, his personal identification of himself with his message, the simplicity and charm of his style, raised him to the very highest level of modern preachers. He had pre-eminently the "wooing note." His sermons suggested the Mount of Transfiguration and of Calvary rather than a Sinai. Men marveled that he could live and minister for some years in the great American metropolis, in the midst of the surgings of social and political events, and show no direct signs of them when he stood in his pulpit. But the great preacher knew his calling, and he made that sure. Like Paul, he said, "This one thing I do." His message was pre-eminently to the individual soul. He recognized this to be central. There was, however, in his preaching the social implicit. His very first sermon preached, on taking charge of his New York pastorate, was from the

text, "When he saw the multitude he was moved with compassion."

THE PSYCHOLOGY OF RELIGION.

Principle Selbie of Oxford in a discussion of "Theology and the Thought of To-day" in the *Hibbert Journal* advises caution in reference to the estimate often given to Psychology of Religion.

We must beware, however, of expecting too much from the psychology of religion. It has, as we have seen, some very severe limitations, and, unless they are observed, will be more of a hindrance than a help to the student of religious phenomena. Psychology can be no substitute for philosophy, nor can it present us, as has been claimed, with an apologetic based on facts rather than theories. We may, however, claim for it—first, that it provides certain data on which all future philosophies of religion must build. The workings of man's religious consciousness, as shown in the long and intricate story of religious experience and cultus, are indispensable aids to the formation of any true "weltanschauung." Secondly, from the psychology of religion we learn that religion is a thing *sui generis*, something distinctive in man, and belonging to his whole personality. This leads, in the third place, to the conclusion that religion is natural to man and not something imposed upon him either by social conventions or by interested persons. Religion has its part to play in his development as an individual and as a member of society, and its repression or misdirection are a fruitful cause of mischief both to man's physical and psychical nature. Religion is thus a necessary condition of his all-round development. This, then, is as far as psychology can take us. The question of the existence of God and of the reality of the spiritual world has still to be dealt with and that on philosophical grounds alone. All that psychology justifies us in claiming is that we should trust our faculties. Rightly judged,

the findings of our religious consciousness are no more and no less illusory than those of our consciousness of the world around us.

INSPIRATION.

Wm. Brenton Greene, Jr., in the *Princeton Theological Review* in an article on "The Inspiration of the Bible" speaks as follows concerning alleged errors in Scripture.

(1) The most serious of the alleged mistakes in Scripture are only unproved errors. In logical phrase, with reference to other Biblical statements, they may be contraries, but they have not been shown to be contradictions.

(2) The existence of such difficulties is only what was, from analogy, to be expected. Indeed, it would be greater difficulty, if we did not find them. The case of the doctrine of inspiration would then be unlike that of all the other doctrines of the Bible. Which one of them does not encounter difficulties in the facts to which it has to be applied? Do not some of them, for example, the resurrection of the body, election, meet difficulties yet more serious when they come to be worked out in physical and human nature? Moreover, is it not on grounds such as these that science is built up? Outside of the sphere of necessary truth, it is accepted, not because it has been demonstrated, not because all difficulties in the way of it have been removed, but solely because the weight of evidence is in its favor.

(3) The apparent mistakes of the Bible are a vanishing as well as an uncertain quantity. As Dr. Warfield has said, "Every critical student knows that the progress of investigation has been a continuous process of removing difficulties, until scarcely a shred of the old list of 'Biblical Errors' remains."

(4) In addition to all this, as what is decisive, there is the immense presumption in favor of the doctrine of verbal inspiration, which we have seen to be the Scriptural doctrine of inspiration. This presumption is no

less than that which arises from the vast mass of evidence, that the Bible is credible in its doctrinal statements; that our Lord and his Apostles are trustworthy in their teaching of doctrine; and that the book which, in view of its influence so unique, its authors so inadequate in themselves, its unity, its miraculous attestation, and its controlling character, is evidently supernatural, can not but be so in the sense and to the extent which it itself affirms, that is, even as to its words.

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

HOMILETICS.

Homiletics. A Manual of the Theory and Practice of Preaching. By Professor M. Reu, D.D. Put into English by Albert Steinhaeuser, D.D. Wartburg Publishing House, Chicago. 12mo. Pp. 639.

This is apparently a reprint from the same plates of a book first published in 1922. We gave an extended review of it at that time. See LUTHERAN QUARTERLY for October, 1922, page 488. We are glad, however, to call attention to this excellent manual again, and to commend it both to students in the seminaries, and also to the pastors who are out in the field. It is the most elaborate treatment of the subject in the English language and by an American Lutheran author, of which we know. In fact, the literature of our church in this country has been singularly deficient in this respect. It seems strange that when so many books on the subject of preaching are coming from the press we have so little from Lutheran sources. We are persuaded that this is not to be explained by any lack of ability on the part of Lutheran authors. It is more likely the result of the divided state of our church in this country and the limited market which this would give to such a publication. Dr. Reu's book was first written and published in German. But he has made wide use of English books on the subject for illustration and quotation and the translation by Dr. Steinhaeuser has been done so well that it has all the qualities of a book first written in English. After some thirty pages of Introduction, Dr. Reu discusses the Nature and Purpose of the Sermon under two general heads: The Sermon as an Organic Part of the Worship of the Congregation; and The Sermon as Oration. Three other parts treat of, The Subject Matter of the Sermon and Its Derivation; The Structure of the Sermon; and Practical Illustrations. At the beginning of each chapter there is an exhaustive bibliography.

JACOB A. CLUTZ.

THE AMERICAN INDIANS.

Some Boys and Girls in America. By Margaret T. Applegarth. George H. Doran Company, New York. 12mo. Pp. 231. \$1.50 net.

Miss Applegarth is one of the best known and most loved story tellers in America, especially among the children. She has made a specialty of mission stories for children, and no writer understands better how to gain and hold the interest and attention of the children, or how to drive home and fasten in their minds the lessons she wishes to teach them.

This book is one of her latest efforts in this direction, and one of her best. The "Boys and Girls" of whom she writes are the boys and girls of the American Indians, and of the various immigrant peoples who are seeking a home and better opportunities for themselves and their children in this new world. There are twenty chapters, and the very titles of them will challenge the interest and curiosity of the children who read or hear them. Here are a few of them: Let's Discover America; Early Bird Catches Christmas; Banana Beppo's Go-cart; An Orphan and the Bottled Cow; Little "Pictures" Have Big Ears; If Wishes Were Horses, etc. Six of the chapters were published before as short stories in "Everyland." There are also a great number and variety of illustrations, most of them line drawings by the author. Each of these is a story in itself and will be an additional attraction.

Parents, especially mothers with little ones in the home, teachers in the Primary Departments in Sunday Schools, leaders of Children's Mission Bands, and all others who have anything to do with the training of children, will find their work made easier and their burdens lighter by having this book to read to their little charges, or by telling themselves the stories which are told here.

JACOB A. CLUTZ.

A STUDY OF AMERICAN CHRISTIANITY.

The Frontier Spirit in American Christianity. By Peter G. Mode, Ph.D., Associate Professor of History, Divinity School, University of Chicago. The Macmillan Company, New York. 12mo. Pp. 196. \$1.75. Every Home Mission library, whether belonging to

pastors, or laymen, or to missionaries ought to have a copy of this book. It is full of illuminating and inspiring facts and information about the home missionary work of the American church, or churches, from the beginning of the settlement of the country on down to the present time. In fact, it might be called a history of the Church in America written from the standpoint of missionary enterprise and activity. This is what is meant by "the Frontier Spirit." At first, the "frontier" meant the point of contact with the surrounding Indian tribes, and the "frontier spirit" was busy with the task of preaching the Gospel to them and winning them to Christ. Practically a whole chapter is devoted to the account of this kind of work, and many readers will be surprised to learn how much was done in this direction. The old saw that the Pilgrim Fathers "fell first upon their knees and then upon the aborigines" gets a new light upon it here. Then, as the frontiers were gradually pushed back into the wilderness, and across the mountains and rivers, on over the prairies, and on to the Pacific coast, the frontier spirit always kept pace with it in the work of the itinerant preachers, the organizing of Sunday Schools, the founding of churches, the building of colleges, and the gradual development of all the appliances and characteristics of settled Christian communities and states. It is the special task of this book to show that because this was always frontier work it has certain peculiar features which differentiated it from the same kind of work in an old and settled civilization. Thus the author accounts in turn, in terms of the contact of the American Church with the Frontier, for the enlargement of the missionary horizon, of the Christian conception of education in the small college, of revivalism, of the tendency towards Church union, of the secularizing of the religious mind and of the heroic ideal. As the publishers say, "it is American Church History as it has never been written, because never heretofore has serious cognizance been taken of the formative influence of the frontier on Church life back home."

JACOB A. CLUTZ.

ESSAYS ON THE KINGDOM.

The Kingdom of Heaven. By Elbert S. Todd. The Abingdon Press, New York City. 16mo. 154 pages. Price \$1.00 net.

In his effort to interpret the "Kingdom of Heaven" the

author relies almost entirely on the words of Jesus himself. This, of course, is not because the author is ignorant of what others have said on the subject, especially other writers in the Bible, as in the Acts of the Apostles, and in the Epistles, and in the Revelation. But he claims that with these "the kingdom of heaven was incidental and fragmentary; with Jesus it was a major theme." In support of this contention he reminds us that "in volume the teaching of Jesus concerning the kingdom of heaven is greater than concerning all other subjects combined." The discussion is divided into fourteen short studies, or chapters, with such topics as: Fitting Name, Nature of the Kingdom, Citizens by Birth, Citizens by Naturalization, Citizens at Large, Methods of the Kingdom, Human Organizations and the Heavenly Kingdom, The Kingdom and the Kingdoms, etc. Under the nature of the kingdom he defines it as an "ethical kingdom," a kingdom of "joy" and "peace" and "rest." It is a kingdom of full or overflowing life, not mere animal life, or esthetic culture, or earthly good, but life "divine, victorious, complete." This kingdom, the author maintains, is not a thing of the future life, not even necessarily a thing still to be expected and waited for in this life. He maintains that "the kingdom of heaven has come, that the King is now upon his throne, that the nature of the kingdom and its laws have been fully declared," and that it only remains for men to accept it, enter upon the enjoyment of its blessings by obeying its laws. "What Heaven can do has been done. It remains for the followers of Jesus to begin at once, and steadfastly continue, the practice of the kingdom of heaven."

JACOB A. CLUTZ.

ESSAYS.

Twelve Merry Fishermen. By Lynn Harold Hough. The Abingdon Press, New York City. Pp. 128. \$1.00 net. Except for that word "Merry" in the title of this volume, the reader might expect to find in it a study of the characters or lives of the Apostles. Most of them were "fishermen," but we would hardly call them "merry fishermen." The fact is, the discussion has nothing to do with either the apostles or with fishing. In a brief "Beginning" paragraph the author explains that he has had membership in a number of Ministerial Clubs in various cities in which his lot has been cast as a pastor. This

fact has suggested the title of the volume, and the manner of discussion. There are fifteen chapters, each professing to report the discussion of some topic at a session of such a club. The several members of the club are represented as presenting their oft conflicting views on the topics discussed, and a large measure of consistency in the different points of view, temperaments, styles of thought and expression, is preserved throughout the volume. This adds vivacity and interest to the book, but it is evident that it only furnishes a framework for the presentation of the views of the author, Dr. Hough.

The range of topics is wide including such subjects as A Man Among His Books, The Man and the Machine, Preaching and Paganism, The Jew and Civilization, Commerce and Character, The Creative Past, The Faith Once Delivered and Often Interpreted, Personality and Philosophic Thought, etc. An interesting and valuable feature of the discussions, which we suspect loomed large in the mind of the author, is the references to the best books on the various subject before the club. At least fifty titles are thus given, and there are besides many references to other writers. This must prove stimulating and helpful to any wide-awake reader.

JACOB A. CLUTZ.

SERMONS.

The Suburbs of Christianity. By Ralph W. Sockman.

With Introduction by Judge Henry Wade Rogers. The Abingdon Press, New York City. 12mo. Pages 224. Price \$1.50 net.

This title hardly suggests a volume of sermons, but that is what it is, the title being taken from the title of the first sermon. Of course, the text for this is Mark 12:34, "Thou art not far from the kingdom of God." But the texts are not all so obvious, neither are any of the subjects trite. Here are some of them: Sound Faith, The Layman's Heresy, Our Contemporary Ancestors, Our Changing Morals, Religion's Dangerous Ages, Life's Extra Dividend, God's Real Estate, Woman's Magna Charta, etc. There are twelve of them, all of them worth while.

We wish that Judge Rogers, instead of discussing the general subject of preaching in his "Foreword," had given us some particular information about the preacher, who is also his pastor. It seems strange that neither publishers nor writers of introductions understand how much it would add to the interest and pleasure of the

readers of a volume if they were told something about the author. We can learn what a book is about by looking over the table of contents. We can judge for ourselves how well or how poorly the book is written by reading it. But by neither of these means can we find out who and what the author is, or anything of his history. Dr. Sockman is pastor of the Madison Avenue M. E. Church, of New York City. So much we are told on the title page, but no more. The sermons themselves tell us that he must be a good preacher, thoughtful, suggestive, inspirational. His style is fresh, vivacious, interesting and impressive. All together they offer a fine type of modern American preaching.

JACOB A. CLUTZ.

Put Forth by the Moon: A New Collection of Sermons.
By Rev. Hubert L. Simpson, M.A., D.D. George H. Doran Company, New York City. 12mo. 255 pages. Price \$1.60 net.

Without a concordance, I wonder how many preachers could turn to a text of Scripture that would justify such a title for a sermon, or for a volume of sermons. It is there, however, according to the Authorized Version, but slightly altered in the Revised Version. All the texts for the twenty sermons that make up the collection are taken from the Old Testament, and most of them are from its less familiar portions. Most of the subjects are as unusual as the texts, for example, Putting a God to Bed, Unexpected Finds, The Law of the Corner, A Moonlight Sonata, The Charter of the Second-Rate, Mice and Men, The Dedicated Scarecrow, When Wonder Wakes, Treasures of Darkness, The Peerless Blade, etc. It is not strange that the author calls them, on the title page, "Essays for the Untheologically Minded." It must not, however, be inferred from this that these sermons are not genuine sermons, or that they are unspiritual or unevangelical. It only means that instead of discussing abstract questions of theology, these sermons deal with the common everyday experiences of life in a simple, direct, suggestive way that is sure to bring their message home to the minds and hearts of hearers and readers. As another reviewer says, "Mr. Simpson's work abounds in felicitous titles, swift and interesting introductions, great vitality, fresh and unconventional expression of a work-a-day religion." Still another says this, "Few sermonizers are such consummate artists, can compact so much into

a phrase, can so deeply saturate their sentences with rich meaning and poetic coloring. If Scotland has any more Simpsons, let her bring them out." After reading most of the sermons in this volume we are ready to agree heartily with both of these.

JACOB A. CLUTZ.

The Praise of Him Who Died. By Gerhard E. Lenski. Lutheran Book Concern, Columbus, Ohio. 16mo. 143 pages. Price \$1.25.

There are eight sermons in this volume especially appropriate to Lent or the Passion Season. The topics are, A Few Hours to Live; The Garden of Pain; What Jesus Did for Judas; "In the Book Called Human Life"; The Inherent Badness of Man; "Ecce Homo"; The Son of God Upon the Cross; and "Crucified, Dead, and Buried." Each sermon is accompanied by a picture illustrating the text and theme, copies presumably of paintings by some of the great Masters. In his brief "Preface" the author says that when the sermons were preached to his own congregation copies of these pictures were placed in the hands of all the hearers, and that this added greatly to the interest and profit with which they heard.

JACOB A. CLUTZ.

RELIGIOUS PAGEANTRY.

A Guide to Religious Pageantry. By Mason Crum, Professor of Religious Education in Columbia (S. C.) College. The Macmillan Company, New York City. 12mo. XI + 133 pages. Price \$1.25.

This book is intended for beginners, for those who have had little or no experience in pageantry work. There are seven chapters dealing with what might be called the theory and technique of the work, beginning with The Uses of Religious Pageantry and Dramatics, and then going on to The History of Religious Pageantry from Medieval times, The Community Drama, Rural Dramatic Organization, How to Produce a Religious Pageant, Costuming, and Helps from Pictures and Where to Get Them. All these subjects are presented so simply that any person of ordinary intelligence can understand it, and yet with sufficient fulness to meet the needs of all. Then there follows a chapter containing a Descriptive List of Plays and Pageants, in which about 170 titles are

given, with a brief description of each, and the name and address of the publishers from whom it can be procured. At the close there is a list of about thirty books and pamphlets which will be helpful to those who wish to make a further study of the subject.

JACOB A. CLUTZ.

WEEK-DAY RELIGIOUS SCHOOL.

Special Problems of the Christian Day School. Edited by Paul E. Kretzmann, M.A., Ph.D., D.D. Concordia Publishing House, St. Louis, Mo. 8vo. 136 pages.

This is Volume VIII in the Concordia Teachers' Library being published under the general editorship of Dr. Kretzmann. He also contributes the closing chapter, or "Part," on The Up-to-Date Christian Teacher. There are four other contributors who write, Paul T. Buszin on The Status of the Christian Day-School; Rev. C. H. Seltz on The Christian Day-Plant; A. A. Grossmann on Present-Day Tendencies and Their Influence on Our Schools; Theo. Kuehnert on Our Schools in Their Relation to Other Educational Agencies. All these writers are men of large experience in the educational work of the General Conference, and each is an expert in his own department of which he writes. This should be a very helpful volume to all who are in any way connected with or interested in the work of week-day religious education, which is just now attracting so much attention in all the churches and even among educators in general. There is also an extended bibliography at the close. The practical use of the book would be greatly facilitated by the addition of a general Table of Contents at the beginning, and a topical Index at the end. The publishers have done their work in the fine style that usually characterizes the issues of this house.

JACOB A. CLUTZ.

BIBLE HISTORY.

Biblical History for School and Home. By Dr. M. Reu, Professor at Wartburg Seminary, Dubuque, Iowa. Translated from the German by Rev. Herman Breuker, A. M. Wartburg Publishing House, Chicago. 12mo. 344 pages.

This book was published in German in 1918. It has

now been put into English and is offered to a wider public. It should prove useful in Daily Vacation Bible Schools, or in Week Day Religious Instruction. There are nearly 100 lessons covering the entire Bible. But they are so prepared that they can easily be condensed or expanded according to the amount of time that can be given to the course. They can also be readily adjusted to classes of different ages and advancement. Each lesson has first, the story of the period or incident covered; then a few selected Bible Verses intended to be committed to memory; then a reference to the Catechism; then a stanza or two of an appropriate hymn; and finally a series of questions for review or for further study. There are also many pictures which will help to interest and instruct the younger pupils especially.

JACOB A. CLUTZ.

STUDIES IN THE LIFE OF JESUS.

The Story of Jesus; With Suggestions for Further Study.

By M. Hadwin Fischer, Ph.D. The United Lutheran Publication House, Philadelphia. 12mo. 174 pages. Price \$1.25 Postpaid.

Dr. Fischer is now the Director of Christian Education of the Pennsylvania State Sabbath School Association. Before entering on this work he had an unusually successful career as a home missionary and pastor in the United Lutheran Church and in the former General Synod. During his last pastorate, in Williamsport, Pa., he gave special attention to the then comparatively new but fast growing work of Vacation Bible Schools and Week-day Religious Education. It was his great interest and his conspicuous success in this work that drew the attention of the State Sabbath School organization to him and led to his appointment to the important and responsible position which he now holds. Evidently this fine volume is also largely the fruitage of that earlier work. As is indicated in the announcement of the book by the publishers, the substance of it was used in the class-room, and it was the interest and enthusiasm with which it was received that led to its further development and final publication. There can be no doubt that it will be found most helpful to others.

Besides two introductory chapters on The World in

Jesus' Day, and Sources of Information on the Life of Christ, there are twenty chapters, or lessons, divided into seven Parts or Sections. Each chapter has three sections, the first one marked A—giving the references to the Scripture Record; the second marked B—giving the Lesson Story, in the words of the author; the third marked C—A Section for Further Study. This last contains references to books for collateral reading, review questions and suggestions for topical study, suggestions of passages to be committed to memory, and for constructive work.

JACOB A. CLUTZ.

STEWARDSHIP.

The Deeper Meaning of Stewardship. By John M. Versteeg. The Abingdon Press, New York City. 12mo. Pp. 218. Price \$1.25 net.

This little book is well named. It offers the most interesting, the most thorough, and the most convincing discussion of the subject of stewardship that we have yet found. The author really goes to the roots of the matter. And he does it in a cool, clear, matter-of-fact way. There is no mawkish sentimentality, no flaming rhetoric. He just takes the reader aside with him, as it were, and reasons with him in a friendly, confidential way that wins his assent to every step of the argument. There are eleven chapters with the following titles: Stewardship Claims; The Foundations of Stewardship; Social Christians; The Tithe and Stewardship; Stewardship and Property; Creative Ownership; Acquisitive Ownership; The Wider Stewardship; The Stewardship of the Church; Teaching Stewardship; A Stewardship Reverie. Then there is an "Appendix" of some eight or ten pages devoted to the testimony of biblical scholars as to the real meaning, history and application of the "tithe" according to the Old Testament, and its practice in the Jewish Church. It will be a surprise to some advocates of the tithing system to find how uncertain and confusing this testimony is, and how difficult it is to reach any sure or definite conclusions. The author accepts the tithe as a minimum, as a beginning point for those who cannot at once enter on any higher principle of stewardship, but he utterly repudiates it as a "law" for Christians. He declares that "the tithe as a legalistic requirement is alien to the spirit of Christ." This may give his point of

view: "Though stewardship concern our possessions it does not command the tithe. If you become a tither for the sake of stewardship, no fault can be found with you. But if you think of tithing as the end of stewardship your thought is far afield from the spirit and mind of Christ. Tithing may be an expression of but it can never be a substitute for stewardship. Bishop McDowell tells of a man who boasted because that year he had given ten thousand dollars to the Christian cause and kept only ninety thousand for himself! Tithing hurts that man, much though he enjoys it. For it chloroforms his conscience; it sidetracks his soul from stewardship."

Of course, the author recognizes and urges the claim that true Christian stewardship is concerned not only with property or the use of things; it must cover the whole of life and bring it all into subjection to the teachings of Jesus, and make it all subservient to the will of God. To quote once more, he says, "We began by noting that there is a revival of stewardship. There are idiosyncrasies and misinterpretations, but at the heart of it all there is a determination to seek the will of God in regard to property. This is expressed in the tithe, which frequently obtains from inferior motives, and is often resorted to at the behest of legalism, but evidences the church's desire to see the will of God done in the earth. But if stewardship ends with the tithe or with generosity, the means has defeated the end, and a good has again been made the enemy of the best. There must be an honest facing of what life is for. There are those who try to be Christians with a content view of life, but only the view of life that fulfills the intent of God can hope to follow Christ."

JACOB A. CLUTZ.

CATECHETICS.

Graded Lessons in Luther's Catechism and Bible History.

By Geo. A. Fahlund. Augustana Book Concern, Rock Island, Ill. Six volumes. 24mo. From 111 to 235 pages. Price per volume, cloth binding, 40 cents.

These text-books are intended, primarily, for use in Lutheran Sunday Schools. But they might be adapted to use in catechism classes, especially when conducted by deaconesses or other parish workers. Each volume has 52 lessons, but these could be combined if it should be de-

sired to complete the courses in less time. In grades III and IV Bible Stories are used to illustrate and explain Luther's Small Catechism. To each lesson is appended a short Bible text and a verse from some hymn to be memorized by the pupils; also a few questions on the Bible story to be answered in writing. In grades V-VIII the Catechism text is the Explanation of Luther's Small Catechism adopted by the Augustana Synod. The Bible Stories throughout have been selected also from standard texts of "Bible Stories" and "Bible History" published by the Augustana Book Concern. Each lesson is illustrated also by a picture of the incident on which the Bible Story used is based. These will help to interest and instruct the pupils. All these volumes are intended for use in the Intermediate Department of the Sunday School. Other texts precede adapted to use in the Primary and Beginners' Departments, and there is a volume to follow for use with the older pupils in the Confirmation Class. All the books are substantially bound, and the workmanship is in every way of a high class, making the books very attractive and durable. Mr. Fahlund is the Sunday School Secretary of the Augustana Synod.

JACOB A. CLUTZ.

SERMONS.

The Imperial Voice, and Other Sermons and Addresses.

By Lynn Harold Hough, Ph.D., D.D. The Macmillan Company, New York City. 12mo. 146 pages. Price \$1.50.

It is always a pleasure to open any book from the growingly prolific pen of this thoughtful and inspiring writer. It has been a special pleasure to read this fine collection of sermons from the famous Detroit preacher. They are evidently a select group, eighteen of them in all. Most of them were either preached in English churches, or used on special occasions in this country. Seven of them were preached in college or university chapels, or used as Baccalaureate sermons or Commencement addresses. Only two were preached in his own pulpit, that of the Central Methodist Episcopal Church of Detroit.

After reading these sermons it is easy to understand why he received a strong vote for the Bishopric at the recent Quadrennial General Conference of the M. E. Church. If he had not peremptorily declined the honor he would almost certainly have been elected. They give

every evidence of that broadmindedness, that fine literary taste and culture, that rich knowledge of history, and that sympathetic and understanding touch with all phases of modern life and thought that would well become a bishop in that great denomination. But these are also the qualities which go to make the great preacher, and Dr. Hough is a born preacher. Probably the cream of this collection of sermons are the four sermons preached in Carr's Lane Church in Birmingham, England, in the Summer of 1922, in a pulpit made famous and sacred by the successive ministries of Drs. Dale, Jowett and Berry. The titles of these sermons are, *The Conflict of Ideals*; *The Conflict of Ideas*; *The Conflict of Experiences*; and *The Conflict of Salvation*.

JACOB A. CLUTZ.

SERMONS ON THE LORD'S PRAYER.

The Lord's Prayer. By William Dallmann. Second Edition. Concordia Publishing House, St. Louis, Mo. 12mo. 259 pages. Price \$1.50 postpaid.

Most preachers, usually early in their ministry, are moved to prepare a series of sermons on the Lord's Prayer. Most of them are anxious also to find some "helps" that will both lessen the labor of preparation and also render their preparation, when made, more acceptable and more helpful to their hearers. This series of sermons offers just the kind of help that will be most helpful. There are nine of them discussing in turn Our Father's Name, Kingdom, Will, Bread, Forgiveness, Temptation, Deliverance, Doxology and Amen. There is also an introductory sermon on Our Heavenly Father, and a concluding one In Praise of the Lord's Prayer.

These sermons are rich in thought and suggestion. The style is easy, natural, simple and popular. Illustrations abound, drawn from many sources, and add much to the interest and force of the discussion. Lay Readers will find this an excellent volume to use in their work. It will also be a fine book to put in the hands of invalids and shut-ins. In fact it can be read with profit by any Christian man or woman.

JACOB A. CLUTZ.

PAMPHLETS.

Reason and Revelation; and The Education of the Heart.

Two addresses by C. J. Soedergren. Augustana Book Concern, Rock Island, Ill. Pamphlets. 22 and 16 pages respectively. Price 10 cents each.

These are interesting and forceful discussions of the subjects indicated, both of them important subjects for study especially at the present time.

Home Department Questions on Primary Leaflets. Concordia Publishing House, St. Louis, Md. 5 cents per set.

These Leaflets are published under the auspices of the Sunday School Board of the Missouri Synod. They are intended to be used in connection with the text-books for the Primary Department, but by children who are not able to attend the Sunday School. There are eight questions on each Leaflet with blank spaces in which the child is expected to write the answer. Full directions for their use accompany each set.

JACOB A. CLUTZ.

SERMONS ON THE CHURCH YEAR.

The Good Seed. Sermons on the Second Series of New Gospel Texts for the Church Year. By F. Hammersten. Augustana Book Concern, Rock Island, Ill. Two volumes. 16mo. 440 and 355 pages. Price \$2.00 per volume.

Along with the growing interest in the Church Year, and an increasing desire to follow it in the selection of texts, there are heard also frequent complaints from pastors that they tire of using the same Gospel and Epistle lessons year after year, and that their people tire of it also. All such will welcome the appearance in recent years of various other series of lessons besides the old historical pericope. They will also find themselves greatly indebted to Dr. Hammersten and the Augustana Book Concern for the rich contribution which they have made to the literature on some of these new series of texts. About a year ago two fine volumes of sermons were published on the first of the new series under the same title as these now before us. They met with a cordial reception and high appreciation. No doubt these

volumes on the second new series will be equally appreciated, inasmuch as they have all the qualities of excellence which marked the first series and made it so popular. Volume I covers the Festival half of the Church Year, beginning with the first Sunday in Advent and including Whitmonday. There are thirty-six sermons in it. Volume II contains thirty-two sermons covering the Trinity Cycle and including several sermons on the Minor Festivals such as The Day of the Presentation of our Lord, The Day of Annunciation, The Day of John the Baptist, St. Michael's Day, and All Saints' Day. The sermons are thoughtful and suggestive, soundly doctrinal without being harshly dogmatic. The style is fresh and interesting, persuasive and forceful. Both preachers and laymen will find them helpful.

JACOB A. CLUTZ.

THE SOCIAL PROBLEM.

Bible and Labor. By Joseph Husslein, S.J., Ph.D. The Macmillan Company, New York. 8vo. 221 pages. Price \$2.25.

Those persons who think that the Roman Catholic Church is still living in the Middle, or Dark Ages, still have much to learn. It would be a great awakening to them to take up and read a volume like this. We are told on the title page that it was "written for the Department of Social Action of the National Catholic Welfare Association." The author is Associate Editor of "America," and has to his credit a long list of other important books on various phases of the social problems of the day. It would be hard to find a writer in any circle who is more wide awake to the questions of the day, or who is better informed on them, or treats them in a more scholarly, reasonable and Christian way. It would be a great mistake for any student of the subject to pass these books by under the impression that there is nothing to be learned from them because they are written by a Roman Catholic and a member of the Society of Jesuits.

The author's own account of the contents of this volume, as given in the "Foreword" is so accurate and so satisfactory that we can do no better than to quote from it. Among other things he says, "Bible and Labor, while fully emphasizing the importance of the New Testament ideals bearing on the worker and his work, seeks in particular to offer a careful record and interpretation of the

more than 2,000 years stretching on from the call of Abraham to the advent of Christ. The details for this study are gathered from that portion of the Sacred Books which in the main is accepted by all denominations alike, the Old Testament.

"Catholic, Protestant and Jew are here on Common ground, and all orthodox believers acknowledge in these writings the inspired word of God. But the social significance of the Sacred Scriptures is no less universally recognized outside of these religious bodies, and its messages are freely quoted in connection with the vital questions of the modern world."

The discussion is divided into twenty-two chapters, the titles of which will indicate very well the points of view taken, as: God the Great Laborer; The Greatest Labor Document; Labor's Place in the Scripture; Labor in the Ancient Monarchies; Under the Tents of the Patriarchs; History's Greatest Labor Leader, (which of course was Moses); Who Was the Pharaoh of the Exodus; When God Instructed Labor; The Mosaic Agricultural System; From Theocracy to Royalty; Forced Labor Under Solomon; Servitude in the Old Law; The Bondmen of the Hebrews; Riches, Poverty and Wages; The Growth of a Proletariat; The Social Mission of the Prophets; Amos the Herdsman of Thecua; Seer of Love: the People's Tribune; A Princely Pleader for the Masses; Prophets of the Day of Wrath; Ben Sira and the Toiler's Lot; Labor and the New Testament.

An Appendix of some thirty pages forms an interesting and valuable addition at the close of the volume. Here is the author's own account of its contents: "An Appendix is added dealing in a non-controversial way with the Douay and King James' Versions of the Bible, and reproducing in its entirety the notable ecclesiastical document which may be called the classic of the Church on Scripture study." The comparison of the Douay and the King James' Versions gives much interesting and valuable information. The document on Scripture study is the Encyclical of Pope Leo XIII issued in 1893 under the title "Providentissimus Deus." The chief purpose of this document was to teach believers how to meet the attacks on the Bible of a destructive "higher criticism" on the one hand, and of a materialistic science on the other hand. We are tempted to quote a paragraph or two which would seem to be especially applicable at the present day and to be worthy of the consideration of Protestants as well as of Catholics. For example:

"In order that all these endeavors and exertions may really prove advantageous to the cause of the Bible, let scholars keep steadfastly to the principles which we have in this letter laid down. Let them loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures—and that, therefore, nothing can be proved either by physical science or archaeology which can really contradict the Scriptures.

"If, then, apparent contradiction be met with, every effort should be made to remove it. Judicious theologians and commentators should be consulted as to what is the true or most probable meaning of the passage in discussion, and the hostile arguments should be carefully weighed. Even if the difficulty is not after all cleared up and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the sacred words or in the polemic discussion itself; and if no such mistake can be detected, we must then suspend judgment for the time being. There have been objections without number perseveringly directed against the Scripture for many a long year, which have been proved to be futile and are now never heard of and not infrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals) which have been rectified by more careful investigations."

JACOB A. CLUTZ.

POETRY.

Quest and Query. A Book of Verse by Melanthane Coover. Richard H. Badger. The Gorham Press, Boston. Cloth. 12mo. Pp. 364.

This volume is no casual assembly of light magazine verse but the careful expression of a philosophy of life, accumulating during a long period, and bearing evidence both of youthful enthusiasm and the more sober thinking of maturity. Its theme, the transiency of human life and its hopes and ideals, is stated in the opening poem.

When frost,
Attempts to quench arboreal flame, 'mid gloom
Of smoky atmosphere, in distance lost,
The mountain blue and dim athwart the sky
Speaks with a melancholy charm, and tells,

Of longings in the human heart that lie
Still deeper than the wild entrancing dells
Which nestle in the cove.

There is afar
Some region where all truth and knowledge blend,
A home of light and love, where gates ajar
Invite to rest. Our vacillating courses bend
Toward some goal where answers shall be given
To anxious queries of our restless mind.
The hearts that deeply yearn, and long have striven,
Somewhere the satisfying truth shall find."

The poems are arranged in twelve cantos, among them "The Transient World," "The Problem of Life," "The Problem of Pain," "The Path to Peace," "The Path to Power," "The Quest for God." They sing in varied form and meter the love of nature, the delights of quietness, and the quest of the soul for the good and the beautiful and for God. They exhibit a wealth of learning and allusion uncommon in contemporary work. Among the best are some which are purely religious in character, such as,

"O God of loving kindness,
Thou Saviour from all ills,
Thou givest sight for blindness,
Thy truth all error stills.
O Spirit breathe tranquility
On all who fellowship with Thee.

Thy worship is our pleasure,
Thy praise our pure delight;
Most merciful the measure
Of Thy prevailing might.
Great Ruler of mankind we own
The clement firmness of Thy throne."

A graceful statement of the author's attitude toward life is to be found in "The Sunny Side."

"My sky is ever azure blue,
I do not fear the cloud,
I've learned how wisely to construe
The mists which life enshrouds.

And while some faces fade from earth,
Yet others grow more kind;
For every death there is a birth
Of something good, I find.

And so I tread the sunny side
Of every rugged road,
And would be brave whate'er betide,
Nor need a prodding goad.

For what is lost is truly won,
Some good survives as gain;
Behind the cloud the sun is gone
While falls refreshing rain.

And so I'm glad; though pleasures hide
I'll sing my way along,
And gladly reap at eventide
The luscious fruits of song."

The book is well printed and bound and there are apparently none of the annoying errors in proof-reading which frequently rob the author of his rightful satisfaction in his work.

E. S. L.

DEVOTIONAL.

Daily Meditations Upon the Epistle Lessons of the Year.
By Rev. F. Hammarsten. Translated from the Swedish. Augustana Book Concern, Rock Island, Ill. Cloth. Pp. 685. Price, cloth \$2.25; half morocco, \$3.00.

This is a new and enlarged edition of an excellent work by the late Frederick Hammarsten, a noted Swedish divine. The translation into English is excellent. The name of the modest translator is not given. Each meditation, with the Scripture text, covers about two pages. The meditations are expressed in simple language and are rich in spiritual content, expressive of a ripe Christian experience. There is nothing about the book that would limit its usefulness to Swedish people. Christians of every name, who love to sit at the feet of Jesus, will find it edifying. It may be used with profit at family worship.

J. A. SINGMASTER.

HISTORY.

My Church, An Illustrated Lutheran Manual pertaining principally to the history, work and spirit of the Augustana Synod. Vol ix. Edited by Rev. Ira Oliver Nothstein, A.M. Augustana Book Concern, Rock Island, Ill. Pp. 129. Price, art cover, 30 cts. net; silk cloth, 60 cts. net.

This annual is not an almanac, but a record of the achievements and status of the Swedish Lutheran Church in America for 1923. It is full of interesting matter. The nine small volumes form a valuable compend of the history of the Augustana Synod. A cumulative index makes the contents of the series accessible.

J. A. SINGMASTER.

BIOGRAPHY.

Jesus, Lover of Men, An Interpretation of the Records. By Wilton Rix. Geo. H. Doran Co., New York. Cloth. Pp. 151. Price \$1.50 net.

Mr. Rix is an English clergyman, who writes very well, but he evidently does not know Jesus Christ as the only begotten of the Father. His book is a misinterpretation of Jesus, who to him is only a man, who was born naturally, was a dreamer, a reformer, but never wrought a miracle; although he "had an enormous fame as a healer," Jesus won one of his best disciples, Nathaniel, by saying to him, "I noticed you under the fig-tree!" Here and there one finds a hopeful sentence, but there is no distinct clear affirmation of Christ's deity. The little book ends thus:

"Human instinct claims him to be like God. So people worship him."

J. A. SINGMASTER.

The Story of a Great Schoolmaster. By H. G. Wells. The Macmillan Co., New York. Cloth. Pp. 176.

The distinguished author declares that this story of a great schoolmaster is the only biography which he has ever written. No man could wish a more enthusiastic biographer than Professor F. W. Sanderson has in Mr. Wells, who thought of his subject "as beyond question the greatest man I have ever known with any degree of

intimacy." His great achievement was the modernisation of an English school at Dundee which he revived and made out of it a great modern scientific institution. He was inspired to incessant labors by the vision "of the school as a center for the complete reorganization of civilized life." He was a preacher, though not ordained. He plead for unselfish devotion to the community. Like many another genius he was somewhat visionary but undoubtedly an inspiring teacher. He died suddenly in London at the close of one of his public lectures greatly lamented by all who had known him.

J. A. SINGMASTER.

PAMPHLETS.

The Divine Tithe. By Prof. C. A. Blomgren, Ph.D. Augustana Theological Seminary, Rock Island, Ill. This is an earnest, scriptural and logical plea for tithing.

The Sciences in Modern Education. By Rev. Dr. E. F. Bartholomew. Augustana Bulletin.

This is an excellent presentation of the cultural value of the sciences.

The World Created Good and Happy, A New Viewpoint for Geology. By Dr. L. S. Keyser, Springfield, O. Pp. 14. Price 5 cents.

The author believes that the original creation was good, after which came the fall of man and the lapse of nature. He believes that geology confirms the hypothesis.

J. A. SINGMASTER.

CHRISTIAN ART.

Monuments of the Early Church. By Walter Lowrie. The Macmillan Co., New York. Pp. xxii. 432. Illustrated.

There has been a notable revival of interest in Christian art in the past decade, and the Macmillan Company has done well to call fresh attention to this excellent handbook first published by them twenty years ago. Much of the appreciation of art to-day is sentimental,

perhaps due to the new interest in Europe. Any substantial appreciation must rest upon the solid foundation of an acquaintance with the originals with which the archaeologist has to do, and we know of no handbook which is more comprehensive within its sphere than this one. The period covered by the study extends from the second to the sixth century inclusive. The interest in this period lies in the fact that it represents the last phase of Graeco-Roman art and civilization and reveals at the same time the new artistic impulse which, after remaining dormant for centuries, was destined to germinate in another soil and appear again in the more familiar art of the Middle Ages. The author gives a complete history of the catacombs, treats at length early Christian architecture and the furniture of the early church, as well as pictorial art in the early Christian painting, sculpture, mosaics and miniatures. There is an informing chapter on ecclesiastical vestments. There are 182 illustrations.

H. C. A.

OLD TESTAMENT STUDIES.

Introduction to the Old Testament. By Dr. E. Sellin. Translated by W. Montgomery, M.A., B.D. With an Introduction and Bibliography for English readers by Prof. A. S. Peake, D.D. George H. Doran Co., New York. Pp. xxxviii. 271. \$3.00 net.

A fine service has been rendered by Messrs. Hodder & Stoughton, London, and the George H. Doran Co., New York, in giving to English readers Dr. E. Sellin's *Introduction to the Old Testament*, Third Edition. English readers have been rather overfed on the rationalistic criticism of De Wette and Vatke, popularized by Wellhausen and Cornill, and our American books of the Old Testament have too early settled on the lees of it. It was assumed that the work on the Old Testament was done when literary criticism, and that from an occidental viewpoint, had made its returns, and that the Jewish tradition might now be rewritten. This book is a reminder that the work is not yet done and it opens to English readers the path in which a school of positive theologians have been patiently traveling in their search for the ultimate truth concerning the Old Testament Scriptures.

Dr. Ernest Sellin is now Professor of Theology in the University of Berlin, but his work has been chiefly in the realm of Semitics. In that field he was a professor at Erlangen, Vienna, Rostock and Kiel in turn. It was during his connection with Vienna that he conducted excavations at Taanach and Jericho. "His many-sided literary activity has been remarkable," says Prof. Peake, who contributes an introduction to the English translation; "more than ten years ago his antagonist, Prof. Cornill, said that in this respect he was surpassed only by König among Old Testament scholars."

From two directions, but finally converging on one point, the way has been prepared for an advance beyond the Wellhausen conception of the Old Testament. On one hand, a more strictly historical attitude towards literature has given its attention primarily to the history of the various literary forms used in the Old Testament in contradistinction to strictly literary criticism which counted its task done when it had separated the material into the several "sources" and affixed a date to them. On the other hand, much the same result has been reached by placing the Old Testament in the framework of early Oriental literature and bringing it into comparison with Babylonian and ancient Egyptian literatures. The stimulus to these studies was given by König and Sellin, on the one side, and on the other, by Gunkel, Jeremias and Gressman, among others. The result has been, among other things, such a book as is before us. The first edition appeared in 1913. Prof. Cornill took it as an attack upon his *Introduction*, which was then at the height of its popularity. A controversy between the two scholars ensued, and from the sifting of that debate we have the sober, judicial findings of this edition.

The limitations of our space forbid a detailed review. Suffice it to say, conservative students of the Bible may here learn the approximate positions with which they will have to adjust themselves if a concordat is ever to be arrived at with the positive school of Criticism. We say "approximate" because we can see in the process at work in this book the probability of still further revision. In his discussion of the Pentateuchal problem Dr. Sellin has already pushed the date of the "So-called Yahwistic Source" back to the eleventh century B. C. and of the "So-called Jehovistic Source" to the tenth, and conceded to Moses all that is essential to his name's remaining in the Pentateuch as the creative genius of its

Codes. Out of the crucible of such criticism the Old Testament emerges with a far brighter lustre than that with which it came from the hands of the Rabbis. Probably few of us will agree with Dr. Sellin in all his positions,—such as, e. g., his theory of Isaiah's Suffering Servant; but any one who works through his Old Testament with this volume as a hand-book will never again be satisfied with a second-hand traditionalism and, on the other hand he will be fortified against the allurements of Wellhausenism.

Too high praise cannot be given to the translator, Mr. W. Montgomery.

H. C. A.

The Prophetic Books of the Old Testament. Vols. I and II. By Frederick Carl Eiselin. Methodist Book Concern. New York and Cincinnati. Pp. 682. \$2.50 net each.

With these two volumes Prof. Eiselin has completed his compendious Introduction to the Old Testament, the volumes on the Pentateuch and the Sacred Writings having preceded these. The painstaking excellence of those volumes is maintained in these. Prof. Eiselin again has placed American students in particular under obligations for giving them in orderly, lucid form the findings of Biblical Criticism up to date. It has been said of König's books that they are invaluable, if only for discovering what other Critics have said. There are many busy pastors and lay Bible teachers, who are precluded, by the limitations of time and opportunity, from following the almost endless labyrinth of Criticism, who, by the possessions of these books, may adequately inform themselves on the subject. The publishers are to be congratulated upon the appearance of the series and commended for pricing the volumes so reasonably.

Vol. I treats of the Former Prophets—Joshua, Judges, Samuel and Kings—and, of the Latter Prophets, Isaiah and Jeremiah. We are struck at once with the minute and excellent analyses of the several books. The Critical theory of the book is clearly stated, and where there is a difference among the Critics, the several arguments are stated with fairness, the author himself ranking as a Moderate. One hundred and thirty-seven pages are given to Isaiah, including a three-page analysis of the prophecy. Again we have a compendious review of the criticism of the book. Dr. Eiselin can no longer accept

the Deutero-Isaianic, or even the Trito-Isaianic theory of its composition; a succession of religious teachers alone can explain the book in its present form, thus trailing out the period of composition to the third, if not to the second century B. C. Dr. Eiselin follows the current of Criticism also in denying to Isaiah 2:1-4; he has also given up a personal interpretation of ch. 53.

In Vol. II, the treatment of Ezekiel—to which less space is given than to Jonah—seems inadequate. While he deals fairly with the teachings and significance of Ezekiel on the whole, the significance of chs. 40-48 in its relation to HC and P is not satisfactorily given. The obligations of Introduction are not discharged when all the guesses of the Critics are catalogued and the choice of one of them made. The material of the Old Testament is so vitally related that one's Critical position must be vindicated. It is in this respect that we feel that Eiselin's Introduction has fallen short.

J. A. SINGMASTER.

Tutankhamen and Egyptology. By Samuel A. B. Mercer, Ph.D., D.D. With Illustrations by Orville E. Watson, D.D. Morehouse Publishing Co., Milwaukee, Wis. Pp. xi. 100. \$1.50.

Many readers who have been interested in the recovery of the tomb of Tutankhamen by the late Lord Carnarvon but have failed to preserve the papers and magazines which published the findings have wished for a little book from the pen of an Egyptologist containing a list of the articles found and an estimate of the significance of the event itself. Here it is, from the pen of a well-known professor of Semitics and Egyptology. All that can be said up to the opening of Tutankhamen's coffin and the recovery of any inscription it may contain is here given in a very delightful style. In one chapter the author has collected a translation of every extant inscription which has to do with Tutankhamen. Another chapter indicates all the possible relations of Tutankhamen. Another chapter indicates all the possible relations of Tutankhamen with Biblical history. There is a brief resume of Egyptology, with a good bibliography and a glossary of technical Egyptian terms. The drawings of Dr. Watson add to the interest and value of the book.

H. C. A.

Old Testament Law for Bible Students. By Roger S. Galer. The Macmillan Co., New York. Pp. viii. 194. \$1.25.

Mr. Galer is a lawyer and a Bible class leader, and he conceived the plan here delineated for teaching the much-neglected legal principles and legal codes given in the Pentateuch and reflected in other books of the Old Testament in his own Bible class. He first prepared a digest of the various laws, public and private, civil and ceremonial. This is the starting-point, and the digest is admirable. In his discussion of the four classifications it would seem that not a reference has escaped him. Arranged in this form the humaneness of the Mosaic laws has a new emphasis. There can be no question as to the profit to be derived from the use of this little book in discussion groups of adults, in Bible classes, in the theological class-room. We commend it also to Bible teachers and ministers for ready reference.

H. C. A.

Sermon Sketches on Old Testament Eisenach Texts. By C. A. Freseman, G. F. Hein and W. E. Schuette, and others. Lutheran Book Concern, Columbus, O. Pp. iv. 159. \$2.00.

The Eisenach Old Testament lectionary is a rich treasure, and it was a happy thought on the part of Freseman and his collaborators to give the Church this volume of short sermons—for they are much more than outlines—on the grand old Scripture texts there assembled. The sermons are doctrinal—they celebrate the great truths of the Christian year—but they are full of evangelical comfort for believers and of warning to the careless and impenitent. Some of the Scripture texts yield striking themes. All the sketches are on a high plane of dignity. To this end the American Standard Revision is quoted where the King James Version would be unsuitable for a promiscuous audience.

H. C. A.

In and Around the Book of Daniel. By Charles Boutflower, M.A. Prefaced by Theophilus G. Pinches, LL.D., M.R.A.S. With 15 Illustrations. S. P. C. K., London. Pp. xviii. 314. 16 s. net.

Of this book *The Expository Times* recently said, it is

the one book on Daniel from the conservative standpoint which the Critics will notice. And *The Expository Times* has given it a very favorable notice. Mr. Boutflower frankly says that he has written his book "in defense of the orthodox position" and "to stem the rising tide of destructive criticism." That he has made a thorough study of the book of Daniel is evident on every page and he understands the procedure of the court in which he lifts up his voice. He makes an argument for the Roman scheme of the four kingdoms which puts the Greek theory on the defensive, and he skilfully defends the points on which the Critics have directed their attack, e. g., that the "chaldeans" were the priests of Bel and that Darius the Mede is Cambyses the son of Cyrus. "The critics who take Darius the Mede to be a reflection into the past of Darius Hystaspes see in this statement the confusion of a later age, since Darius Hystaspes was the father of Xerxes, and not his son. The answer is that ix. 1 speaks of a *Median*, not a Persian Ahasuerus, the tribal distinction between the Medes and Persians being very clearly recognized in this book, no less than their political relationship." Mr. Boutflower gives adequate reasons for regarding the vision of vii. 13, 14 as Messianic and he unflinchingly interprets the closing vision of ix as "an exact prediction of the times of the public appearance of the Messiah and his violent death, by which Levitical sacrifices would be abolished." The Prophetic Weeks begin with 458 B. C. and end in 38, A. D. Mr. Boutflower is willing to admit that there are Maccabean interpolations in xi. 1-39, but he sees no reason for denying to vv. 40-45 a prophecy of Maccabean success. The book is not to be surrendered as a Messianic stronghold, and the author gives full weight to the testimony of Jesus Christ.

The picture of Nebuchadnezzar presented by the book of Daniel is supported by the king's voluminous building inscriptions. Koldeway's recoveries are presented at length. In fact, the book is far more than a polemic. It is a veritable storehouse of the archaeology of the Babylon of Nebuchadnezzar. The illustrations add greatly to its value.

H. C. A.

Ezra and Nehemiah. By E. M. R. Ditmas, B.A. S. P. C. K., London. Limp cloth. Pp. 45. 2 s. 6 d.

There are three critical series concerning the books of

Ezra and Nehemiah: (1) That of the French, and the Dutch scholar Kosters, that the chronological order is true; (2) That Nehemiah's memoirs are genuine but that Ezra is a priestly fabrication; (3) That the whole story of the return of the Jews under Cyrus is a fabrication. Following the first, except as to Ezra iv. 7-23 and ch. v. and Neh. vii-x, where dislocation of material is acknowledged, the author has written out the historical narrative of these books in a very attractive and valuable brochure.

H. C. A.

BIBLE STUDIES.

Bible Studies in the Light of Recent Research. By Augustus William Ahl, A.M., Ph.D. Lemcke & Buechner, New York. Pp. 312. Cloth, \$2.50.

The Bible is an inexhaustible object of study. It is the natural center of religious education. Prof. Ahl's purpose, in making this book, was to give students in higher institutions of learning—and thoughtful Bible students everywhere—a manual which should "introduce such students to its history, nature, contents and purpose and awaken in them the desire to cherish the Bible as their most precious treasure." It is a popular book, but also a scholarly one. There are sixty-five short chapters, each of which has material for a single lesson. The book has several features which are distinctive: notes on Oriental Research, the historical background of the ancient nations in accordance with the latest results of archaeology, a synopsis of Messianic prophecies, quotations from the Old Testament in the New Testament, an analysis of all the books of the Bible following the chapter method of division, chapter on the Canon, Inspiration, Revelation, etc. The author is to be congratulated upon presenting so much in so small a space.

H. C. A.

